

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI

LOUISVILLE: THURSDAY, APRIL 1, 1897.

NUMBER 17.

## WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$1.00  
After three months . . . . . 25  
After six months . . . . . 25

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A SOCIETY, the C. S. S. P. C. U. S. A., has been organized to try to introduce a ritual among the Northern Presbyterians. Why does not the Society join the Episcopals and be done with it?

THERE was a time when the Catholics were anxious that the Church of England should be disestablished. But since the great growth of ritualism in that church, the Catholics hope to get possession of it and no longer favor disestablishment. Cardinal Vaughan recently said that disestablishment would be a "present calamity."

MR. SAMUEL LAING having asserted that the old creeds must die, Mr. Gladstone requested him to write down his new creed, and he complied. Of this creed Professor Huxley said: "When I consider Mr. Laing's creed, and compare it with the Athanasian, I think I have, on the whole, a clearer conception of the meaning of the latter."

SOME newspapers, which publish all the details of crime have called this "progress," "the new journalism," and sneered at those old foggy papers which made no progress. Dr. Faunce answers this: "New journalism! It is as old as the nameless vice of buried Pompeii, as old as Noah's shame." Everything that men choose to call "progress" is not new.

THE *Congregationalist* says the time was, till within a few years, too, when their pastors regarded the theatre with silence or with unqualified condemnation. But now their churches allow the Young People's Societies great liberty, and it is not strange to see the announcement of an opera or a play given as an entertainment by them. This is no doubt "progress"—in one direction.

DR. BAKER, in the *Zion's Advocate*, says he has been looking over our Year Book, and studying the New England churches. He speaks of several churches and the small average of additions to them, and adds: "In looking at the names of the pastors, we find they are men of recognized ability, and, with one exception, they are up to the most modern methods of presenting the truth. Not one of them is conservative." We suggest that it might be a good idea to try the old methods.

PASTOR HUGHES, of the Hill Cliffe church, said that he not only had the oldest church in England, but the oldest Baptist in the country was a member of it. Pastor Pease, of Newtown, is proud of the Hill Cliffe church, "a church which has towered o'er the wrecks of time to the extent of between four and five hundred years," as he says, but he claims to be pastor of the oldest Baptist. Mr. Richard Humphreys is in his ninety-ninth year, was baptized in 1822, and is able to attend the prayer-meetings, and there give his brethren wise words of advice.

## E-PAPH-RO-DI-TUS.

BY REV. E. T. HISCOX, D.D.

One of the names held in grateful remembrance, tenderly mentioned and greatly honored by the Apostle Paul, was that of Epaphroditus. What do we know of this man, a Christian of the early days, days of the infancy of the cause of Christ, times of trial, suffering and persecution? Very little. And yet it is much; mentioned but twice in the Apostle's correspondence, and not elsewhere, and that parenthetically. And what is said of him is very briefly said, but is very suggestive. If one, taking this outline of the picture, can fill it out by intimated facts, we have much more of Paul, and Rome, and Nero, Epaphroditus, Philippi and the Philippian, the Romans, Greeks and Jews, Christians and Gentiles, and the darkly overshadowed lives of those who first sowed the seed and gathered the first-fruits of the world's great harvest for Christ, than might be supposed.

Paul was a prisoner at Rome, held under inexorable severity by Roman law, as interpreted and executed by the debauched and heartless tyrant Nero. He was in charge of the Pretorian Guard, the household troops of the Emperor, those kept in his palace and about his person. To one of these soldiers he was constantly chained, his guard being daily changed. This brought him in constant contact with the imperial household and many others, citizens and strangers, about the place and the centers of Roman life. And as Paul could not refrain from preaching Christ to all within the sound of his voice, they all heard the Gospel. And not in vain, for even in Caesar's household there were converts, who sent salutation to the Philippian Christians through Paul's epistle. It appears that his friends had free access to him, and their friendship and fellowship, as well as his preaching, evidently impressed deeply the pagan soldiery and citizens by whom he was constantly surrounded. For many of the necessities of life, not to say comforts, he was obliged to depend on the thoughtful generosity of his friends, mainly his own converts. As to the ministry of the saints, in meeting his wants, no church had done so much as that at Philippi. This he gratefully acknowledges, and commends them on account of it. Indeed he seems to have been bound to this church by bands peculiarly tender and strong. The church was founded by his ministry when in obedience to the call of the vision while yet in Asia, "Come over into Macedonia and help us," he made his first stop in Europe in Philippi. There Paul and Silas spent an uncomfortable, but not an unhappy night in the inner prison with their feet made fast in the stocks. But they prayed and sang praises to an audience of prisoners who heard them, and then were wonderfully delivered. The jailer and his household, and Lydia, the merchantwoman, were the beginning of the church. It has been noticed that the Epistle to the Philippian contains no word of censure or reproof, but much of affectionate commendation and praise.

As the Philippian Christians had before this, "once and again" ministered to his wants, so now, knowing of his need, they wanted to repeat the service, and selected Epaphroditus as the messenger to bear their gifts. He was evidently a prominent member in the church, conspicuous for faith and good works. Some claim him to have been an elder, which is likely. Twice while Paul was at Thessalonica, and again when at Corinth working at tent-making for a living, did these disciples send him aid. And this he declared they did "out of their deep poverty in the richness of their liberality." For this errand and mission their messenger was well chosen, as one who was ready to peril his life for such a

service. After he had faithfully fulfilled his mission, as he returned to his home, Paul took occasion to send a letter to the church expressing his gratitude for their timely gifts, with such counsels as he deemed expedient. In this Epistle to the Philippian is a brief but comprehensive characterization of his friend, which affords the only biography we have of Epaphroditus. It was written not for his own perusal, but for that of his church (Phil. 2:23-4:18).

"My brother," is the first term which Paul uses in his report of Epaphroditus to the church. Whatever else he was, or was not, to him or to others, he was a brother, not in name only, nor in the relations of church life only, but in deed and in truth. A brother not in fair weather and prosperity only, but in adversity, when to be a brother imperilled his life. It was no light word to speak by a thoughtless tongue, but when brotherhood threatened Nero's wrath, a Roman prison and a cruel death. "And fellow-worker," Paul goes on to say. It is a good thing to make a fair profession if it be backed up with a holy life. It is a good thing to talk well, but what every good cause needs is workers; and most of all, the cause of Christ. Fellow-workers—workers one with another. Workers in the churches succeed—all together working. Working with the pastors; and the pastors' workers. Such succeed, though plain men, when scholars and orators fail. "Workers together with God," as the Apostle elsewhere puts it. Epaphroditus most evidently had been a worker at home in Philippi, and doubtless while in Rome, though having just recovered from a dangerous sickness, he was not idle, but in addition to the personal ministry, for which he was there, he also labored in the Gospel; otherwise Paul could hardly have called him a fellow-laborer. "And fellow-soldier." He had shared in all that pertained to the Gospel and its fortunes, whether good or bad. "In good report and evil report." In peace and in war, knowing most certainly that it will be war; war on the world, the flesh and the devil. It is to follow the Captain's standard. Whether Paul alludes to any particular conflict in which they had mutually defended each other, we cannot tell, but it was always and everywhere a great fight of affliction in which his brother and fellow-worker stood shoulder to shoulder with him as a fellow-fighter and a good soldier in the conflict of truth and righteousness against ignorance and iniquity. "And your messenger"—apostolos, literally your apostle; the one whom you sent as the bearer of gifts and good tidings. "Your messenger and minister to my needs." A sort of mediator, or middleman, between the church and Paul, bearing their gifts to relieve his necessities. "He longed after you all." While he was in Rome witnessing its glory and its crimes, attending on the prisoner of the pretorium, weighing with the soldiery on the one hand, and the Christian converts on the other, witnessing pagan rites and Christian worship, ribaldry and profanity mingling with praise, prayer and the Gospel ministry, with all of this and much more, Epaphroditus was heart-sick for home. He longed for the quiet worship of Philippi; and the fellowship of the endeared church there. He longed to see and be with again his own home friends.

But the special occasion of his "heaviness" and "longing" was "because ye had heard that he had been sick." How the church at Philippi had learned of the severe illness of their beloved brother and messenger, we do not know. There was constant intercourse for trade or other purposes between the imperial city and all parts of the dominions. Perhaps some disciple or friend, member of the church or acquaintance had met Epaphroditus in Rome, or from friends had learned the fact

and reported it on his return. No others would have been likely to know the fact, or cared to report it. At any rate, it grieved the church greatly to learn of his sickness, and it grieved him equally to learn of their grief. "For indeed he was sick nigh unto death," wrote Paul in his letter to the church. "For the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me." By some exposure, over-exertion or accident in the zealous and faithful performance of the mission on which he was sent, he was prostrated by what came near being a fatal illness. "But God had mercy on him," and raised him up again. "And not on him only, but on me also, lest I should have sorrow upon sorrow." It would indeed have been a heavy load of grief to a bound prisoner as he was, waiting to "see how it would go with him," whether life or death, to have lost such a friend on such a mission, from such a church. Whether the sickness was on his way to Rome, or after he reached the city and delivered his message, we cannot tell, nor yet who ministered to him when near to death. If in the city, some of the saints doubtless, and most likely they of Caesar's household, who would soonest know it. If on the journey likely some of the brotherhood, for they were scattered all along the Roman thoroughfares. It is natural to suppose that the sickness of Epaphroditus, nigh unto death, had left him in so reduced and feeble a condition, together with his devotion to the Apostle while with him, and the perilous condition of Christians in Rome at the time, all conspired to make his home-sickness more severe, and caused the grief of his church on his account to touch him more tenderly than would otherwise have been the case.

Seeing how matters stood, Paul thought it best to send Epaphroditus back to Philippi, which would be pleasing both to him and the church. He had Timothy with him in Rome, the one on whom he relied more than on any other of his helpers. Timothy also he intended to send to Philippi, "so soon as I shall see how it will go with me" (v. 23). And he added: "But I trust in the Lord I also myself shall come shortly" (v. 24). This faithful brother, this good and godly man, Paul therefore sent to his distant home, and with him sent his letter to the church. In it he says, "Receive him, therefore, in the Lord with all goodness: and hold such [men] in honor." That such men should be held in high honor none can doubt. And yet the churches often fail on this point. It is not difficult to imagine the scenes which awaited him in Philippi at his first meeting in their assembly. The joyful greetings; the praises and thanksgivings for his life preserved and safe return; for his report from their revered teacher and father in the Gospel, his love for them, his hopeful prospect of being set at liberty, and the probability of a visit, not from Timothy only, but from the beloved Paul himself. The letter which he sent added to their satisfaction, which they proceeded to read with great delight, many parts of which Epaphroditus, having come directly from the writer, could doubtless make more plain and emphatic. This letter also contained the salutations of many Roman Christians, brethren in a common faith. "Especially they that are of Caesar's household," with whom Epaphroditus had become acquainted while in Rome, and to whom he had doubtless often spoken of his home and the Philippian disciples and church. All were one in Christ, whether Greek or Roman.

THE hearts of many are made glad. The prayers for the Spirit have been answered, and many are turning unto God. Let us praise the Lord and seek yet greater grace.

## ENGLISH BAPTISTS OF DUTCH ORIGIN?

BY AN ENGLISH BAPTIST.

Dr. A. H. Newman in the *Christian Inquirer*, Feb. 11th, writes: "I am not aware that I have asserted that English Anti-pedobaptists, before 1641, never immersed, or even sprinkled. The fact that the English Anti-pedobaptists were, so far as we know, chiefly of Dutch origin, would make it highly probable that their mode of baptism corresponded with that of their Dutch brethren. I think it is sufficiently proved that the Mennonites, at the beginning of the seventeenth century did not commonly immerse. The passage cited from Mercurius Rusticus, 1646, regarding the aspersi and imersi, would seem to prove the practice of sprinkling by some anti-pedobaptists at that date, and the earlier existence of this practice may be with some confidence inferred."

Supposing that Simon Menno was not dipped, and that the "Mennonites" did not practice dipping, (although Rev. J. H. Orchard, Robinson, Dr. Armitage and Dr. Christian all make it clear from historical evidence that Menno was dipped) it has little bearing upon the question, Did the English Baptists Dip? The statement of Dr. Newman's that they were "chiefly of Dutch origin" is very wide of the mark indeed. English Baptists, when they trace their ancestry, go a long way further back than 1536 when so many "Dutch" came over the sea to seek an asylum in England. English Baptists, when tracing the "origin" of the modern Baptists, rather begin at the 12th Century when many brethren of the Waldensian churches came over with the Normans and settled in the counties of Kent, Suffolk, Norfolk and Essex; counties where Baptists have since been numerous, and where many of their oldest congregations and churches have existed. A reference to the "Baptist Hand Book" of the Baptist Union of Great Britain will show churches founded in 1550, with traditional history of "assemblies" reaching back through the times of the Plantagenets to the Norman sovereigns. "A History on Worsteds Weavers" may not be just the sort of a book to look for in a library, to trace up the ancestry of English Baptists, yet, sure enough, it is in such a book one sees that centuries preceding the "Dutch weavers" settling in Norwich, Ludbury, Colchester, Bocking, Chelmsford and Eythorne, that weavers had settled in these and other towns and cities in the Eastern counties of England and established there the worsted and woolen industries. Weavers from Providence, Savoy, Piedmont and other haunts and homes of the Waldensian Baptists had crossed the sea to escape the persecution so rampant in their native valleys. With their handicraft of "weaving worsteds," they also took their simple Primitive faith and practices. The sovereigns of England had little regard for the religion of these refugees from popish cruelty, but they had considerable regard for the riches which the "weaving of worsted" brought into their realm, hence they were careful to protect them in their new domiciles, and give them special charters to protect them in the rights of their "wares," their homes and their religion. In the county register the name and abode and trade of every foreigner was duly recorded; in looking over the names, it is easy to see that the old "worsted weavers" were from Burgundy, Jassony, Piedmont and places adjacent to the Northeast of France, as instance, De Witt, De Brabant—certainly not "Dutch" names.

In 1279 "weavers of worsteds" arrived from Tpres, Cologne, Caen and Arras. The Plantagenet Kings Edward I and III, wise and powerful monarchs, granted them liberal charters. What connection the great Lord Cobham, the celebrated Wycliffite, whose home and followers were in Kent, may have had with them, it would be interesting to know. A combination of three things at this time of English Baptist history is worth a passing thought. 1st. The most severe persecution was raging against the Waldenses, "the Crusading Army and the Inquisitors were burning an innumerable multitude of heretics" throughout the Alpine Valleys. 2nd. The Lollards were most active in England, defending the faith of true believers. 3rd. The "worsted weavers" were most prosperous in Kent, Essex,

Suffolk and Norfolk. Is there nothing in the combination of these three things in the making of "Baptist history" in these counties, and the beginning of the old Baptist churches found therein? Here is a field for a Baptist historian to work in.

In their security of home and religion, the sovereigns of England preserved these Waldensian refugees for the sake of the "weavers of worsted" whose productions found a ready market in every country in Europe and brought riches to "the crown." In the days of the Tudors, Norwich ranked as the fourth city of importance in England—being exceeded by London, Bristol and York. At last there came a sad day when the "Throne of England" was filled, not by a Norman, Plantagenet or Tudor, but by a weak, drivelling Stuart; then the "weavers of worsted" began to find that neither charters, homes or religion had little value. The Bishops of these reformation days in England were no more tender than the Popes and Inquisitors had been during the past centuries in the Alpine homes of the Waldenses.

"The numerous Walloon (French) Protestants, who had settled in England in the 12th and succeeding centuries, and the Dutch Protestants who had settled in the 16th century, had along with their offspring until now been permitted to follow their own religious opinions and worship; but the imperious Archbishop Laud hit upon a nice distinction, and while he consented to allow toleration to the foreign born Protestants, issued an order compelling all children born in England to attend the Parish church. In vain the Walloons pleaded the toleration awarded them in bygone centuries, and renewed under succeeding sovereigns—all was of no avail; large numbers left the county, to the injury of the 'worsted weaving' trade. In 1640 the Long Parliament alleged this as one of the many grievances against him" (Rapin, volume 2, p. 353).

As we have seen the "early English Baptists" of England, in Kent, Essex, Suffolk and Norfolk were of "Waldensian" and not "Dutch origin," so we also find that Baptists in other countries were not of "Dutch origin." The oldest Baptist church in London we have any record of was founded by French Baptists in the year 1572. The government of that day granted these French Baptists a site outside the city—then a wild region; it was called "Petty-France"—now the district known as Monfields. This Baptist church was one of the eight churches that signed the Second Baptist Confession in 1646. Another of the oldest Baptist churches in London was also originated by French refugee Baptists who settled in Spitalfields and carried on "silk weaving" where it has been located ever since. They brought their trade and Baptist principles from the Pyrenees Valleys in the south of France during the 16th Century to avoid the persecution then raging against the Waldenses.

Bedfordshire and Buckinghamshire (who in after years gave the Baptists Paul Hobson of Newport Pagnell to be one of the founders of the Crutched Friars church in London in 1640, and John Bunyan, of Bedford, to be the champion of religious liberty, 1653-66). Both these counties also trace the Baptists to "French origin." In 1568 refugees for conscience sake came from Alenon and Valenciennes and settled in the village of Cranfield, a wild moorland, about seven miles from Newport Pagnell and nine miles from Bedford. These French Waldensian Baptists brought their "lace weaving" with them, as well as their primitive faith and practices. They were protected in the enjoyment of their home, trade and religion during the reign of Elizabeth. The "lace weaving" brought riches to "the crown," and Baptist principles brought greater riches to the people. All know the sufferings of the Bedford Baptists in the days of Archbishop Laud, but they will not begin to compare with the persecutions the Baptists at Newport Pagnell had to endure in the time of the Stuarts. As a sample of their suffering previous to Cromwell's days, note this: A godly Anabaptist minister, whose congregation worshipped in a barn, "dwelt in a small room about four feet square, it was between two walls, at the side of a large chimney, the only entrance to it was from a trap door beneath, which was concealed from view in the old-fashioned chimney-place. He carried on his preaching and

baptizing at night; ultimately he was discovered in his living place in the chimney by a band of armed men and was dragged out by the hair of his head." In the Parish church is a marble tablet to his memory which says:

"In persecution he hath often stood,  
To seal the truths of Jesus with his blood;  
By wicked ones he often was misused,  
His hair pulled out, his person much abused."

He suffered a long term of imprisonment in jail. He had engaged in a controversy with one Mr. Carpenter on the subject of "Baptism." Carpenter, a sort of "Episcopal Papist," claimed the victory of course, and published an account of it under the title, "The Anabaptist washt, and washt, and shrunk in the washing." Previous to being an "Anabaptist" he had been a "Catabaptist," holding that only converted Jews and pagans should be baptized. The "baptizing" place where he dipped his converts by night is still pointed out in a brook in the Bury-field, about a mile from the barn where the brethren worshipped.

Our learned historian, Dr. A. H. Newman, has little ground for tracing English Anti-pedobaptists chiefly to "Dutch origin" certainly in the Baptist strongholds of Kent, Essex, Suffolk, Bedfordshire, Buckinghamshire and London (Middlesex, London); the Baptists were chiefly of "French Waldensian origin."

In some other counties, as in Cheshire, where we have a Baptist church dating its history back to 1422, the "origin" was native, "home grown" Baptists, descendants of the old Welsh Baptists that sung in the 7th Century:

"When our Lord was  
Over the double-chain  
In the water of Jordan."

"Woe be to him that receives baptism  
And faith and religion  
Until he testifies."

"Lord of heaven and earth,  
See the amiable ones  
That have been lately  
Under the element."

"Every thing will end  
Except faith and baptism."

—Talesin, Welsh Bard.

It is believed that ever since the 4th Century traces of Primitive Baptists can be found in the British Isles. Corantianus immersed believers in the sea in Cornwall before the close of the 4th Century. We trace the footprints of Baptists up through Wales in the 5th, 6th and 7th centuries; in Strathelyde 8th, 9th, 10th and 11th centuries; in Kent, Essex, Norwich 12th, 13th and 14th centuries; in Chester and Cambridgeshire 15th; in Bedford, Buckingham Middlesex 16th; and all over the United Kingdom by the close of the first half of the 17th (1650). English Baptists are no product of Luther's Reformation 1519.

References:—John Brown, D.D.; Rev. T. Price; Rev. Josiah Bull, M.A.; Joseph Angus, D.D.; Bale's Works; Chester Memorial; Bloomfield's History Norfolk; Rapin's History, 2 vols.; History Lincoln, 3 vols.; Fuller's Church History, 3 vols.; History Wales; Life of Waelife; Essex Chronicles; Old London, 6 vols.; History Worsteds Weaving; English Church History, 2 vols.; Burnet; Norwich Cathedral, and Diocese; Bedford Church Records; Newport Pagnell History, 6 vols.

### THE BEAM EYED OCULIST.

The first account we have of this medical specialist is in our Savior's great sermon on the Mount. He saw the man before him, cross-eyed, bear-eyed, half-blind, with such imperfect vision that he could hardly distinguish men from trees walking. (See Mark 8:24.) And yet he knew that man had been going all about, and saying to people who had better eyes than his, "I am an expert in ophthalmic defects and diseases. I see a mote there on the retina. It may result in cataract unless it is removed. Let me take it away. I will do it quickly and skillfully and I won't charge you anything. I am a benevolent oculist." The Savior called that man a hypocrite, and why? Evidently because he pretended to a skill which everybody could see it was not possible for him to have. How could a man with a beam in his own eye see clearly to take the mote out of another's eye? There is no organ of the body that is so delicate to operate on as the eye, and hence no doctor needs such perfect eye-sight as the eye-doctor. If there is any defect in his own vision it will be reflected in that of the patient whom he examines. Hence he must fall, first of all, in diagnosis. And then, even if he should truly discern the mote,

how could he remove it when "the beam in his own eye" prevented his seeing it clearly, or even the instrument with which he proposed to remove it? Who would go to a physician that was himself half-blind to have an operation performed on his eyes? And would such a physician attempt such an operation unless he was either a fool or a knave? He might be familiar with the science of optics and with human anatomy. But all this would not avail if his vision was imperfect.

It is said that an eminent oculist, when called upon to operate on the eyes of a patient, would take two fine cambric needles, hold one of them by the eye in each hand, then bring his hands together until the points touched. If he failed in this—if his eye-sight was not keen enough and his hands steady enough to secure the perfect contact of those fine points, he would say: "You must wait until I am in better condition; I will not touch a patient's eye with my instruments as long as there is the least defect of vision in my own." And that doctor was right. He must get not the beam, but the slightest possible mote out of his own eye before he could see clearly to remove any obstruction or imperfection from another's eye.

This beam-eyed hypocrite of the First Century has a great many imitators to-day. We find them especially in the churches. They go about examining the eyes of their brethren and sisters, as if they were the Lord's ophthalmic surgeons, commissioned to see to it that all his people's eyes are single in order that their bodies may be full of light (Matt. 6:22). But, alas, their oculistic zeal does not, like charity, begin at home. They are so full of self-love that there is no room in their hearts for brotherly love. Lange says, tersely and truly: "This man's offer in regard to the mote is sinful. (1) Because it is an assumption on the part of one who himself needs to be cured. (2) Because it is a hypocritical offer of aid, on the part of one who is destitute of love. (3) Because it is a lying pretense of ability to help, on the part of one who is himself helpless."

Many readers of our Savior's sermon, because this paragraph in it begins with "Judge not," think that he would not have us pay any attention to the mote in our brother's eye. But that is a mistake. Notice the words AND THEN in the fifth verse. The warning in the third and fourth verses is only directed against rebuking in a wrong spirit without earnest endeavors at self-amendment, without the remembrance that we also have been "foolish, disobedient." So that it is a rebuking, not in the spirit of meekness and love, but in that of arrogance or scorn, or with an evil pleasure in the humiliation of a brother. Instead of all Christian rebuke being here condemned, there is implicitly a command to exercise this difficult grace, but only at the right time and in the right temper. "Then," after we have in ourselves sought the removal of all that is hindering our own vision of God and rendering us incapable of giving true counsel to our brother, "shalt thou see clearly to cast out the mote that is in thy brother's eye." And it is not to love, but to hate our brother to refrain from the exercise of this duty under the plea of charity.

What a blessed thing it would be if we could all accept the teaching of our Savior in this parable and act upon it! If each of us, instead of looking with the beam-dimmed eye of prejudice upon our brother, would go to him and say, "You know that we cannot see ourselves as others see us. I sometimes feel as if there was a beam in my eye. I wish you would look and tell me frankly if it is so." And when the brother thus appealed to would reply kindly and sadly, "Yes, there is," suppose that the first speaker should say, "Won't you help me to get it out?" And when they had prayed together and the beam-eyed one realized that his vision was cleared, how natural it would be for the other to ask him to examine his eyes, saying, "Perhaps there is something in them, too." And when he was compelled to admit that he saw a mote there, and they prayed again that he also might receive the grace he needed, and both were able to look unto Jesus together as their common and loving Lord, how happy they would be! So happy may all of us be if we will exercise the spirit of criticism, fault-finding, conceit, censorious self-righteousness, and cultivate that of humility and love.—Obadiah Oldschool, in the Interior.

QUESTIONS ANSWERED.

BY SENEX.

A brother asked in regard to the community of goods in Apostolic times, its extent and the length of its duration. We have very little in regard to this in the New Testament, and must be careful not to read into the account more than is there.

Our Lord and his apostles had a common purse which Judas carried. This does not involve the idea that they sold their things or their lands and placed the money in Judas' hands. It was their income, their ready money, which they kept thus in common. It is probable that this plan was extended when converts were brought in, and they had a common fund which was used for the needs of the church.

Many of the church at Jerusalem were very poor. Paul took collections of the Gentile churches for the poor at Jerusalem. These converts felt the tie of brotherhood to be a very close one. If any poor member of the church should suffer for much a reproach as if their own brother in the family had suffered.

Sometimes the ready money was not sufficient. Then from time to time a brother would sell some piece of property and turn the money into the common fund, that all who needed might be supplied. They felt that they were only stewards of God, that all were their brothers, and they did with gladness what was necessary for God's family.

It is to be noticed that this selling property was entirely voluntary, as Peter's words to Ananias show beyond a doubt. The funds were not taken for the church by outsiders, and they were only helped as each man needed. It was confined to the church at Jerusalem. There is no hint of such community among the Gentile churches or the other churches in Judea.

The church members did not hold their property in a community. Mark's mother retained possession of her house, so did Mnemon. The Hebrew Christians had property of which they could be deprived (Heb. 10:34 and 13:2, 5 and 16). Mnemon's house was open to his brethren and Mark's mother would have been a hindrance to members to prevent suffering among the saints. But these cases show that in Jerusalem even all did not sell all their property and turn the proceeds into the common fund. How long this common fund was kept up in Jerusalem, we are not told, but probably till the destruction of the city. After Paul's churches began to send contributions to the poor saints in Jerusalem, it is likely no disciple in the city needed to sell his property for funds to prevent suffering among his brethren.

Can we in this no resemblance nor pretext for the community of goods in so-called reformers would force on the world. Practically the same community of goods is practiced in every Baptist church with which I am acquainted. We must not forget that the Jerusalem church was under obligation to obey, and we have no authority to do as they did. "If any man will not work, neither shall he eat." It was only the deserving poor of their own number who were helped, and only to the extent of their needs. No doubt they were charitable to other poor but especially so members were helped from the church treasury.

I do not know a Baptist church which does not care for its own poor. The collections are a common fund, paid as there is need. God has so blessed the people of this country that in no church is the destitution so great as the ready money so scarce that it is necessary for members who have property, to sell it that their poor brethren may be fed. But I believe should the need arise, there are many Barnabases in the churches who would sell such part of their property as would be needed to supply the want. It is so said that Barnabas sold his property. There would be Ananias and Sapphiras also developed beyond a question. I hope the time will never come in which our brethren will be tested in this way.

A lady sends me scolding which contains the objections of some Southern people to the objects I can have to these objects. These objects are, briefly, increased spirituality, increased activity in Christian service, greater knowledge of Scripture and of doctrine and history and greater missionary activity. These are all most desirable things, providing the right thing is meant by "activity in Christian service." If that means doing justly, loving mercy and walking humbly with the Lord, which is what the Lord requires of his people; if it means fearing God and keeping his commandments, which is not the whole duty, but the better and the right thing it is indeed the great object of life for regenerate persons. If it means, on the other hand, running around and talking in meeting, whether one has anything edifying to say to the saints, it is not a most desirable thing.

That all God's people should grow in spiritual life, should know their Bible, and be better instructed in doctrine and more alive to the claims of missions, is undoubtedly true. But whose duty is it to train them? Upon whom has God laid the responsibility of the training up children in the way they should go? Whom has He appointed and they are expected to labour in the word and doctrine and to build up his saints in their most holy faith?

If our young people are not familiar with the Bible, and well grounded in doctrine, it is because their parents have failed in their duty, their Sunday-school teachers have failed, their pastors have failed. Can any organization do for them what the families and the churches have failed to do? Is one preacher, or two preachers, or a dozen men who constitute the Executive Committee, wiser than all the parents, Sunday-school teachers and pastors?

Another objection is that which the sister sends me is the "unification" of Baptist young people. But the separate and distinct churches have been for ages a characteristic of Baptists.

They have been opposed to being "unified" into one great organization. They have been very jealous along this line. Have they been wrong and others right?

When a thing is desirable, and ought to be done, there is always some one whose duty it is to do it—those who do not do it are guilty. We have not done our duty, the thing is to urge it upon them. If pastors have been recreant and indifferent, let them be admonished according to the Scriptural direction for admonishing elders. Do not cast a reflection upon all parents, pastors and Sunday-school teachers by representing that they have failed; and that one or two or a dozen men—I believe in reality it is the Secretary who does all—is so much wiser and more efficient that he can and will do the work which hundreds and thousands have failed to do.

THE FUTURE MAP OF ASIA.

BY DR. ASHMORE.

Who knows what it will be half a century, or even a quarter of a century from now? The map of half a century ago is antiquated to-day; and that of to-day will be antiquated in less time than that.

For to speak of the past—the dominions of Queen Victoria have been extended greatly. All Burma has come in, and that empire had two or three smaller kingdoms in its vast domain. It had been taken into "the sphere of (British) influence," as the tender diplomatic phrase puts it. Northward, too, the lines had been made to take in much new territory all the way up to Tibet. And so the map was changed in the East. In the Archipelago alterations had been made. Portions of Borneo had come in. Apart from the English the Dutch have important possessions there. Tora had long been a pasture field for Holland graziers. But parts of the great island of Sumatra were compelled to change their governmental arrangements also. Eastward of England's Indian empire the French had come in and altered the map there. What was then a dependency of the dragon banner passed under the tricolor of France. All Tonquin, and later Cawladina and finally a huge slice of Siam had come in to help make up the new and competitive empire of France in Asia. Further up the sea, another vast island dominion has changed rulers. Formosa has been made part of the domain of the sunrise kingdom. Some of these changes have been so recent that the map has not been time to make up the new and competitive empire of France in Asia. But there they are—matters of certainty all the same.

But now the changes to come are certain to be greater still. The Asiatic estate is not probed yet. The future of the Philippines is very uncertain. It has undergone their territorial and Pralatic power dominates the civil, and has made them both to be detested. The present rebellion may be crushed, but new feeders of the insurrection are at work, even among Asiatics. A western stimulus is making itself felt far more in Asia. For this reason the acquisition of Sumatra may bring a peril to the whole Dutch colonial empire. There are too many Englishmen near by—they not only import and sell improved fire-arms, but they disseminate incendiary ideas, or what amounts to that, among down-trodden peoples. The fever among the natives catches a little of the infection that is generated in such places as Singapore and other marts of the East. This higher grade, and sometimes half-caste, native element is destined to play an important part in the future history of Southeastern Asia. So it is by no means certain what will be the governmental relation of all these great islands fifty, or even twenty-five years from now.

But the greatest changes in the map are destined to come in a diagonal line across the continent from the Northeast to the Southwest along the Russian frontier. The Russian territory is a movable line: it is advancing southward and eastward at a startling rate—its two ends, which have curved away from the great Asiatic center, are now bending towards it; it is closing in at both ends. Except in name Corea has gone into the hands of Manchuria and Korea. It is only a matter of time. Then the great province of Hu Peh will remain, putting out a vast peninsula into Russian territory. That will shock the Russian sense, the line of beauty, and it will be chopped off. In the center that traveling frontier will not stop till it has reached the line mountain ranges, Western China. In Southwest the advance is towards the Persian Gulf, the Mediterranean and the Red Sea. Along them is to be the great line of battle between Russia and England. It is not only Persia and Arabia and Afghanistan and the "Fatimas" that are to be affected. The future of the empire of India will be at stake.

Superadded to this will be the French advances in Southeastern Asia. Their ambition is not a whit behind that of the others. They have the shortest approaches to certain parts, Kwang-Si and Yunnan, and they are expected of a purpose to extend "the sphere of their influence" into Sz-Chuan. Between Romanist France and Greek-church Russia there is at present a common understanding. They will rip up the old map of Asia and make it over, before ten years, if their schemes are not interrupted by the war.

And China, and England, and Germany and Spain—How about them? Germany desires an Asiatic possession, but it is not apparent where it is to come from. Before the war it is thought, her plans and negotiations regarding Persia. It is so late for that. For the exercise of her influence in the triangular interposition for the retrocession of the Lian-Tang peninsula she got nothing—no body knows what will be next.

Japan's opportunity to become a continental power has passed away. There is no prospect of her ever making it. Russia is the one who will stand in her way. With fleet and army she will oppose it. Japan needs an outlet for

redundant and rapidly increasing population. She may find it in some of the islands, but it will not be in Northern China, where Russia intends to reign supreme. Japan has not managed Formosa well. She has lost most of the prestige she won at Yalu and in Manchuria. Her future is utterly uncertain. She is practically like a water-logged vessel at sea, and it is owing solely to the mutual jealousies of the great European powers that she has not been declared a derelict on the high seas, and treated accordingly. Things have mended a little of late, but firmness is by no means assured. She may retain the central body of her possessions, though her map northward and westward and southward may be abridged. But where the lines will be nobody can say.

And England—only a few years ago the great power of Asia, but now second to Russia. Her territorial dominion is not expected to grow much, unless events should drift into that daring, perilous and uncertain movement that has been talked of, the partition of China, in which case she would come in for a share. But her interest in the East is for the future. Allied interests are in favor of a continuance of the present status. England will have all she can do to hold on to what she has got. We hope her sphere of influence will, none of it, ever pass over to Russia or France. All the world's population is increasing, and our purest Christians—are acquainted with English ascendancy and not with Russian or French—Journal and Messenger.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post paid to any address, on receipt of price.)

HERO TALES FROM SACRED STORY. By Louis Albert Banks, D. D. 12mo, cloth. Cover design by George Wharton Edwards. Gilt top, rough edges, 285 pp. Nineteen full-page, halftone illustrations from famous paintings and sculpture. New York, London and Toronto: Funk & Wagnalls Co. Price \$1.50.

Dr. Banks is already well known to the reading public, and therefore needs no introduction. These Hero Tales are all from the Scriptures. Though in speaking of one of these ancient heroes the introductions may be thrilling anecdotes as examples of similar heroism. The book is illustrated with many allegorical illustrations from famous paintings. We have read several of the chapters carefully and have found them interesting, sound and helpful. There are few things which are more needed than to hold before the eyes of our boys the example of heroes, especially in these days when the papers are so filled with the doings of villains.

We do not like the frontispiece. We do not like pictures of our Lord at all. And we cannot see how the pictures of men who have been the inspiration of Scriptures, as Dr. Banks most assuredly does, will print pictures of the Lord having the long hair which the Holy Spirit says is a shame to any man. The book is beautifully bound in red and gilt, and will make a fine present for boys.

THE REBELS. A Tale of Early Colonial Times. By Frederick Hull Cogswell. 12mo, cloth, gilt top, 81 pp. Published by Baker & Taylor, 5 East 10th St., N. Y.

An absorbing story of Puritan New England, dealing largely with actual historical characters and events, the action centering in the light and dark days of the Revolution. The story of the death-warrant of Charles the First. The book sheds new light on the social and political conditions of the period, and interests all lovers of historical fiction.

THE STORY OF THE ROMANS. By H. A. Guerber. 328 pages, illustrated. New York, Cincinnati and Chicago: American Book Co. Price 60c.

This latest addition to the popular series of Eclectic School Readings gives, in the form of interesting stories, striking and life-like pictures of Roman life and history which cannot but prove attractive to young readers. Recognizing that children are more easily interested in the sayings and doings of people than in the bare facts of dynastic and military history, the author has skillfully grouped around the famous characters of classical history the great events with which their names will forever stand connected. The scenes and actors of the more distant past are here depicted with such color, form and action as to make them as realistic as if passing in present review before the reader.

SIX LECTURES ON REGENERATION. The Divine Fatherhood—the Divine Sonship that Saves Men. Joseph Angus, M. A., D. D. London, New York, and Glasgow: Alexander & Shephard. 133 pp. Price \$1.00.

These masterly lectures constitute the first course of the Angus' Lectureship, recently founded in connection with Regents Park College by the admirers of Dr. Angus; and it is a most auspicious beginning. The lectures are I. Introduction—the Nature of the Change; II. The Metaphysics—This Change—the Nature, Order and Connection of Its Parts; III. Where in the Soul Does Regeneration Begin? IV. Tests of a Regenerate State—V. Regeneration—the Order and Man's Work in Relation to It; VI. Regeneration as the Beginning of a Higher Life. Angus is an able logician and a clear thinker, and sound to the core, is Dr. Angus' treatment of this great theme. It is the freshest and ablest book on the subject we know. It merits the widest circulation.

In an appendix a full account is given of the origin, history and present status of the Angus foundation.

FROM A CLOUD OF WITNESSES. By Davis Waagst Clark. Cincinnati: Curtis & Jennings. Price \$1.00.

From a very wide range of reading Mr. Clark has gathered three hundred and nine eloquent tributes to the Bible. They come from persons in all walks of life and from lands where the Bible has been known. Many of the quotations are from concessions by infidels. The indices place the contents of the volume at the easy command of the reader.

IN THE TIGER JUNGLE. Jacob Chamberlain, M. D., D. D. Chicago and New York: Fleming H. Revell Co. \$1.00.

Dr. Chamberlain has been for thirty-seven years a missionary in India, especially among the Telugus. In the introduction to the book Dr. F. E. Clark well says: "The young people of our land need not patronize the dime novel nor the 'penny dreadful' to find stirring adventure and thrilling narrative." Here is a book full of thrilling adventure and charming narrative. It also gives much valuable information about the people, customs and religions of India. He rescues a village, for example, by killing a venomous reptile their superstition prevented their inquiring narrative. Here is the pitiable condition of the people. The book is full of curious interests. We expected it would have good deal to say about our Baptist work among the Telugus, but we were disappointed.

THE COLLEGE OF APOSTLES. James I. Vance, D. D. Chicago and New York: Fleming H. Revell Co. 75c.

Dr. Vance gives us a fresh and interesting study of the twelve apostles, with a special chapter on Saul of Tarsus. The author writes vigorously, and shows a thorough familiarity with the subject. The book closes with a chapter on "apostolic succession" and "episcopacy" and "sacerdotalism" are sharply assailed. The author says: "Away with ecclesiastical trumpery, and up with vital, spiritual, dynamic Christianity."

A REVIEW OF THE QUESTION. By George Augustus Lofton, D. D. Published for the author by University Press Co., Nashville, Tenn. 24 pp., 25c.

We have here reprinted the articles the author published in the *Opinion and Register*, somewhat modified and expanded; along with the review of "A Question in Baptist History" by Prof. Veder, in the *Examiner*; and the articles of Prof. Newman in the *Christian Index*—all in regard to what is known as the "Whitist matter." It is a review of Dr. Whitist's side of the controversy and the only new point we observe is Dr. Lofton's claim that Crosby advocated Dr. W.'s contention in regard to 1641.

Magazines.

The *Unitarian Review* for March was packed with good things. When we finished cutting for scrap-book and for RECORDER, a respectable cyclone would have been ashamed to have treated anything so. We wish every preacher in the land had Prof. Sayce's article on Pelagius in the issue of April. Every Christian who could be the better for reading Maclaren's sermon, God as Holy Father, with the emphasis upon the holy, is as good as it is timely. There is a little Easter nonsense, though the nonsense is mostly in the name Easter, and not in what is said. We do not remember the number of any magazine which contained so much that is good and strong and timely.

The April Century will be a "Grant Memorial Number." It is to contain an article on "The Tomb of General Grant," by General Horace Porter, who did so much to insure the success of the movement toward raising the necessary funds for the monument, and who will be the orator of the day on the occasion of its dedication, April 27, the birthday of General Grant. "Sherman's Opinion of Grant" will be shown in a hitherto unpublished letter, and Grant's account of the veto of the Inflation Bill will be related by the Hon. John A. Kasson. "The Grant Memorial Story" "A Blue and Gray Friendship," by Hon. John F. Procter, describes the long intimacy between General Grant and General Buckner, who surrendered to Grant at Donelson.

EX-PRESIDENT Harrison, whose articles in *The Ladies' Home Journal* are creating such widespread interest, will write about "The Social Life in the President's Household" in the April issue of the magazine. The ex-President will be the guest of honor at the dinner, receptions, etc., that are given by the Chief Executive, and that the great social demands made upon him. He also gives a peep into the White House dining room and silver-closet, as notes the beauty of the service used in the dining room which was bought at second hand. It is said that he also pays heed to the oft-repeated question, "How much of his salary can a President lay aside?"

Frank Leslie's *Popular Monthly* for April—Southern people who have followed the interesting series of articles on General Robert E. Lee in *Frank Leslie's Popular Monthly*, will be pleased to learn that a splendid colored lithograph portrait of the great Confederate is offered by the publishers of that magazine for twelve cents in stamps. Price of monthly, 25 cents a copy; \$3.00 a year.

It is well known that a true mother loves all her children, but especially those who are most deeply dependent on her care. So with the Savior. He loves every one of his redeemed, and especially those who are utterly helpless without his help. It is well written: "The Lord pitied them that were his children, so the Lord pitied them that fear him."

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

SECOND QUARTER.

SUNDAY, APRIL 11.

CONVERSION OF CORNELIUS.

Acts 10:30-41.

MOTTO TEXT.—Whosoever believeth in him shall receive remission of sins.—Acts 10:43.

"And Cornelius said."—Cornelius was a Roman centurion, that is commander of one hundred men, who was stationed at Caesarea, which was the Roman capital of the province, and was the seaport of Judea. He was a worshipper of the true God. He had sent for Peter and Peter had come. The lesson begins with his answer to Peter's question as to why he had been sent for.

"Four days ago I was fasting until this hour."—The same hour of the day in which he was then speaking. "And at the ninth hour I prayed in my house."—The ninth hour, or three o'clock, was the time of the evening sacrifice, one of the regular Jewish hours for prayer. "And, behold, a man stood before me in bright clothing."—Very often when angels appeared the record is that the men were sore afraid. This good and brave soldier showed no fear, although the angel appeared in bright clothing.

"Cornelius, thy prayer is heard."—The prayer which he had just then been offering, no doubt for further knowledge of God and His will. "And thine alms are had in remembrance in the sight of God."—God does not forget even a cup of cold water. "Send, therefore, to Joppa"—about thirty-three miles from Caesarea. The reward God gave Cornelius was to send him a preacher who could show him the will of God more perfectly.

"And call hither Simon whose surname is Peter: he is lodged in the house of one Simon, a tanner by the seaside."—Cornelius might have had doubts as to whether Peter, who was a Jew, would come to him. But the fact that he was lodging in the house of a tanner would show a certain overcoming of Jewish prejudices.

Cornelius knew how to obey. So soon as the angel had finished his command he sent for Peter, and, at the hour when he could arrive, gathered his kinsmen and his near friends. These were no doubt also worshippers of the true God as was the soldier whom he sent with his servants to Joppa. "Thou hast done well that thou art come."—For his coming was the will of God. "Now therefore are we all here present before God."—With a consciousness of his presence and ready to hear and to obey His message which Peter brought.

"Of a truth I perceive that God is no respecter of persons."—Peter had the strong prejudices of his race to overcome in thus going to Gentiles. But the proof that it was God's will and that the middle wall of partition was to be broken down in Christ Jesus was convincing. Not only the chosen people but the elects out of every nation would find acceptance with God through the death of His Son.

"He that feareth him and worketh righteousness."—That Peter did not intend to represent his righteousness, or that of any man, prior to the exercise of faith in Christ as sufficient to justify him in the sight of God is self-evident; for in v. 43 he declares that it is necessary to believe on Christ in order to obtain the remission of sins. God judges man impartially; he will

confer the blessings of his grace as readily upon the Gentile who desires to receive them as upon the Jew.—Hackett. And He will excuse no Jew for failing to fear Him and to work righteousness.

"The word which God sent unto the children of Israel."—To the Jew first. "Preaching peace by Jesus Christ."—Peace with God, the peace of reconciliation which guilty sinners need. This peace was proclaimed to men as secured for those who believed by the blood of the cross. "He is Lord of all." Not only of the peculiar people, but of all the nations of earth. His atonement would save Gentiles as well as Jews. "That word, I say, ye know."—Caesarea, was so connected with Jerusalem; Cornelius knew of the death of Christ and his preaching. Some think Cornelius was the centurion who guarded the cross. He may have been. The Roman soldiers at Caesarea were taken to Jerusalem often at the great feasts to guard the peace there when so many pilgrims gathered in the city. It is possible he was the same officer, but that is all which can be said.

The Lord himself, the apostles and the seventy had preached the gospel through all Judea. John was the forerunner sent to baptize, and our Lord did not manifest himself publicly till after his baptism by John. "How God anointed Jesus of Nazareth with the Holy Ghost and with power." One of the things incident to our Lord's humiliation and his incarnation was his subjection to the Holy Spirit whom he obeyed as men must obey. Power means here power to work miracles.

"Who went about doing good, and healing all that were oppressed of the devil, for God was with him."—The good referred to is the miracles he wrought of which Peter specifies the casting out of the devils. The fact that he could work such miracles showed that God was with him. Peter was not speaking from hearsay. He had been an eye witness of the miracles. He had been with his Lord in the tours through the country as well as in Jerusalem.

He had gone about doing good; he was rewarded by his countrymen by being slain on the cross. That was their judgment upon his acts. God was different. God raised him up on the third day, thus setting his seal to the truth of all the Lord had said and done.

"Not to all the people, but unto witnesses chosen before of God."—After his resurrection our Lord was seen by none but his disciples, and these he had ordered to be his witnesses to the fact of the resurrection. There was no opportunity for self-deception; he had not appeared in a mist or been seen from afar. He had been with them in familiar intercourse. They had eaten and drank with him, his eating showing his was a real body.

"And he commanded us to preach unto the people."—The great work of the apostles was to preach the unsearchable riches of Christ; it has been the greatest work known among men ever since. "And to testify that it is he"—the Jesus of Nazareth who had been put to a shameful death. "Which was ordained of God to be the judge of quick and dead."—The quick means the living. He is to judge those who are alive at his coming. Thus Peter puts the judgment before Cornelius, and his friends are going on to tell them how they might find the remission of sins which would enable them to face the judge fearlessly.

"To him give all the prophets witness."—The Old Testament is full of Christ as he himself showed the two disciples on the road to Emmaus. "That through his name whosoever believeth in him

shall receive remission of sins."—This shows, as do many other passages, that faith is the requisite to regeneration, and that baptism has nothing to do with salvation. Peter would not have omitted it had there been an atom of truth in the idea of baptismal regeneration.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."—As He had fallen upon the day of Pentecost. And these men, too, received the power to speak with tongues. This showed Peter and his amazed companions that the Lord was indeed no respecter of person. It is worthy of note that the Spirit fell upon these Gentiles before they had been baptized. Thus He witnessed to their conversion, and Peter understood it thus, as verse 47 shows.

The memory of Cornelius should be very dear to us who are Gentiles.

SECRET PRAYER.

BY JOHN CLIFFORD, D. D.

Before Christ chose his twelve apostles He spent the whole night in prayer to God. It was a crisis in his work as the founder of the kingdom of heaven; momentous issues for time and eternity rested upon His election, and He qualified Himself for the difficult and perilous task by isolated, undisturbed, and intense communion with His Father. He "shut the door" for awhile on the world, so that He might come back to the world its almighty and victorious Redeemer. Christ's best disciples are like Him. They prepare for public work by quiet soul-talk with God, and by the consecration of the inward life secure that divine anointing for service which is the prophecy of success and the pledge of victory. They hear and obey their Leader, who says, "Shut thy door." Exclude the "world." Get away from men and from work to God. Be alone with the Source of all purity and power. The "shut door" is the symbol of the useful life.

Never were Christian men and women in such imminent danger of forgetting this as now. We live in the street, and do all our work on the pavement. We are in public from morning till night, and scarcely, if ever, get the door fairly closed on the pushing, clamorous "church and world." The need for beneficence is urgent, the cry for workers fierce and loud, the facilities for activity manifold, and the spirit of work is exultantly abroad. We get no rest. Do what we will, we cannot get it, and so

"The heart has no leisure for feeling, And thought has no quiet to grow." Everybody is expected to work, and to work at high pressure; and not many of us can develop courage enough to work quietly and noiselessly. We give; we must give; and we gaze out our gifts, and the left hand is as wise as the right, not without some subtle danger to the sensitive heart.

Individual culture of piety is a supreme duty. As the spiritual life is personal and single, so must be its nourishing. Each one for himself must eat the Bread of Life; eat daily and regularly; and so grow up into the strength and purity and grace of a health-filled and perfect man in Christ Jesus, and thereby be ready to do a man's work with a man's full power. If the aster planted in a garden of roses is neglected, no special rose-culture in that same garden will make the aster a thing of autumnal beauty. Each separate spiritual life must be fed and nourished by private and inward communion with God.

"Shut thy door" is, then, our

word as we contemplate another year's work for Christ and men. Isolation for communion with God is one prime condition of faithful and efficient spiritual service. No doubt the Everlasting Worker will graciously meet us in the paths of Christian labor and fill us with good; no doubt he will abundantly refresh us as we have fellowship with one another in worship and work; but His best, most purifying, and quickening words will be uttered in our hearing when we are alone with Him in earnest and believing and loving communion.

But the door must not be kept shut. We must come forth from our fellowship, bringing the radiance and repose of that inward fellowship with us. The door is shut that the soul may be filled with power, and then may open its treasures for the enriching of the world. As the face of Moses shone with an unearthly brightness when he came from the sight of God's countenance, so our lives will be transfigured with the beauty and grace of the indwelling Redeemer by rapt, steadfast and real communion with the Lord of our life.

Very truly and suggestively says Martineau: "There it is—in such patient silence, that we accumulate the inward power which we distribute and spend in action; that the soul acquires a greater and more vigorous being, and gathers up its collective sources to bear down upon the piecemeal difficulties of life and scatter them to dust; there alone can we enter into that spirit of self-abandonment by which we take the cross of duty, however heavy, with feet however worn and bleeding."

Nor should we be so likely to surrender ourselves to false aims and unworthy principles in our church work. Fresh from fellowship with God, spiritual ideas and principles will hold a foremost place, and be treated as of capital importance. Pastors, deacons, and elders will not expect diplomat ingenuity to do the work of spiritual feeling. Official adroitness will not be expected to bear the strain that can be carried by an inward life. Ardor of holiness will be regarded as worth more than all imaginable fertility of resource and skill in management. The kingdom of God will be sought first, and always first sought along the lines of spiritual communion and endeavor.

Oh that each one of us may be drawn by the Spirit of God into such personal, close and invigorating fellowship with Him, through Christ His Son, that as we go forth to our work we may be filled with His purity, peace and power, and many of our fellows be brought to the knowledge of His loving will!

So will the "open" life bear witness to "the shut door."—Watchman.

THE SAME YESTERDAY, TO-DAY AND FOREVER.

BY N. A. M.

Paul is earnest in insisting upon the preaching of the whole Gospel, and not a gospel "after man." To the Galatians he writes: "Though we, or an angel from heaven, preach any other gospel unto you than that which ye have received, let him be accursed." If he had sought to please and tickle his audience he would not have been "the servant of Christ." (See Gal. 1: 8-10)

A faithful young pastor writes to us as follows: "I have been reading 'Pilgrim's Progress' lately, and have been especially impressed with the manner in which it dwells upon conviction of sin as the start-

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous, Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

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are the only pills to take with Hood's Sarsaparilla.

ing-point in the pilgrimage, and the battle against sin within and without as the constant experience of "the way," with deliverances by various agencies through the powerful help of the Lord of "the way." It is comforting to remember that this and other books have lived so long, and will doubtless continue to live long after less faithful teachers shall have been forgotten.

The Gospel does not change from age to age! It is the same now as when preached by John the Baptist and Christ the Redeemer of men—a "gospel of repentance for the remission of sins." If any preach it otherwise they do not preach, in its purity and straightforwardness, the "gospel of the kingdom" as it was at the first preached. "God was in Christ," says Paul, "reconciling the world unto himself," and this was accomplished, he is bold to say, "by the death of his Son." Peter teaches the same doctrine when he says that we were redeemed "by the precious blood of Christ." That must have been a dreadful thing from which to have been redeemed that required such precious blood to be shed; and shall we have the temerity to make light of such a redemption!

What is the substance of our preaching to-day? Is it in the fullest possible harmony with that of the Saviour of the world? Are we calling men "everywhere to repent?" Are not some of us ignoring the whole subject of repentance from dead works, and from the mass of evil within? Following after "mercy" is all well enough when the act is grounded, to begin with, upon an honest and a sincere repentance. Paul's cry is, "Repent and turn to God, and do works meet for repentance." The works of mercy and of sacrifice come as a matter of course after the turning from dead works to serve the living God.

How are we preaching? Are we faithful watchmen, pointing out to men the danger they are running in trusting to a Christianity with Christ's redemptive work left out? Or are we, like so many, suiting our sermons to the fastidious taste of the hour, neglecting to warn men of what the Savior of mankind has termed "the fire that never shall be quenched?" Did he speak absolute truth to men?—If so, is not that truth "the same yesterday, to-day and forever?"—Presbyterian.

Give sin no quarter. Hit it harder wherever it lifts its head, especially in visible and organized forms in society.—Presbyterian.



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purity by stoning blood. It is not a mere pun to remind your readers that the word "habit" is used to signify both a bodily dress and also the disposition of the mind toward good or evil. Mothers clothe their children, in both senses of the word. They provide the raiment for their bodies, and, in no small degree, the habits for the mind and heart. God puts into your hands, O ye mothers! an unclothed spirit as well as an unclothed form. You make for your children the "coats," which no moth can eat or time deface—the coats of character! They are the mental and moral garments which your children are likely to wear through their whole lives. When you send your children away to school or college, you send with them and in them the family likeness. And the characters you are weaving for them—stitch by stitch every day—will out-last your lives, and may be worn by your children when they stand before the Judgment seat of Christ!

**CHRISTIAN MOTHERHOOD.**

BY REV. THEODORE L. CUYLER.

"His mother made him a little coat." There is a hometouch of nature in this "wee" passage from the second chapter of the Book of Samuel. Away back in those far-away lands and ages, there was a young wife whom the Lord blessed with an infant son, and her joy was overflowing. "For this child I prayed"—exclaimed the devout Hannah—"and the Lord hath given me my petition. Therefore I have lent him to the Lord, and as long as he liveth, he shall be lent to the Lord." This solemn vow of consecration was never broken. If all the good promises which Christian parents make to God when they present their children for baptism were as faithfully kept, then a very sacred rite would become—not a barren form, but a source of inestimable blessings.

This coat-making for your offspring is inevitable and unavoidable. Your children will put on your ways and your habits in spite of you. Your character streams into them—through their ears every hour. What they see you do, they will do. What they hear from you will lodge in their memories, and come out in their conduct. How quick is a child's eye to observe, and how ready is a child's mind to receive indelible impressions! No photographic plate is more sensitive to the images which are painted on it. As Dr. Bushnell has happily said: "Every sentiment that looks into the little eyes looks back out of the eyes, and plays in miniature on the countenance." A fright on a parent's face will frighten her child; a smile will kindle into a sunshine on the face which photographs the mother's.

The most effective part of education is really atmospheric. You mothers commonly create the earliest and the influential atmosphere for your children's habits and hearts. The unconscious influence, too, is the most abiding. You may honestly want your boys and girls to be good, pure, truthful, unselfish, lovable—yes, you may sincerely desire them to be genuine Christians. Yet your daily influence may be most unconsciously working right into the opposite directions. Your needless irritations irritate them and sour their dispositions. Your dissimulations make them tricky and deceitful. If your boy is handled harshly or jerked into obedience, he will probably turn out a sulky, obstinate, irritable chap—just what your rude impatience made him. If gossip and scandal make a large part of your table talk, then your children's teeth will be set on edge. If you give your son a dollar for the toy-ship and only a dime for a Christian contribution box, you thereby teach him self-indulgence is just ten times as impor-

tant as charity. You may fancy that the play house is a safe school for morals and that the ball-room is a safe school for refinement of manners; but if your daughters shall have learned quite too many things in those schools, how will you like the apparel that you make for them? Remember that you are making the coat of character for your children. If you fashion it after a worldly pattern, then they may be poisoned with worldliness; but if you devoutly "seek first for them the kingdom of Christ and his righteousness," and if you draw them by the powerful traction of a lovable, winsome Christian example, then you may hope to see them in the "beauty of holiness."

Faithful, painstaking, prayerful Hannah! The little coat she made for her boy was the type of the character which he wore when he became the upright Judge of Israel. Timothy's little coat of piety outlasted his mother Eunice and his grandmother Lois. Susannah Wesley was more than the mother of John and Charles; she was the mother of Methodism, and her dead hand rings ten thousand church-bells in America every Sabbath. If all the ministers in our land were asked to name the most powerful influence which brought them to Christ, the vast majority of us all would trace our conversion back to maternal teach-

ings and example. For one, I can honestly and gratefully say that my good mother's prayers and influence were worth to me more than all the wealth of all the Astors and the Rothschilds. The patient, loving hands that wove for us the "little coats" may have crumbled into dust, but the characters that faithful Christian motherhood produces, will live.

"When the sun grows cold,  
And the stars are old,  
And the leaves of the Judgment-book unfold,"

—Independent.

**TID-BITS.**

The kernels out of peach-seeds will correct a sour stomach, and spitting up food. Eat one after each meal for a few days, then increase the dose to two or three. Buy them at the drug store.

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Some people are all sunshine in society, and all black clouds at home.

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Repent as soon as you see that you have sinned and you will not wander in darkness and get so far from God. N. S.

If we love a friend, it follows that we are glad to be with him. He who loves the Lord Jesus Christ will seek fellowship with him.

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But this little coat which Hannah made for her only boy has a far deeper significance. In the Bible, clothing has a figurative meaning; Christianity is spoken of as a vesture, and believers are commanded to "put on Christ," so that whenever they are looked at, their godly character may be as visible as the garments they wear. In heaven the saints are said to be clothed in white raiment, which has been washed to a celestial

## ANOINTED.

Thou canst not to thy place by accident;  
It is the very place God meant for thee;  
And shouldst thou there small scope of action see,  
Do not for this give room to discontent;  
Nor let the time thou owest to God be spent  
In idly dreaming how thou mightest be.  
In what concerns thy spiritual life,  
More free.  
From outward hindrance or impediment;  
For presently this hindrance thou shalt find.  
That without which all goodness were a task  
So slight, that Virtue never could grow strong;  
And wouldst thou do one duty to his mind,  
The Imposer's—overburdened thou shalt ask,  
And own the need of grace to help, ere long.

—Trench.

## OUR PULPIT.

## A QUIET HEART.

BY ALEXANDER MACLAREN, D.D.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Timothy 1:12.

There is some ambiguity in the original words of this text, lying in that clause which is translated in our Bibles—both authorized and revised—"that which I have committed unto him." The margin of the Revised Version gives as an alternative reading, "that which he hath committed unto me." To a mere English reader it may be a puzzle how any words whatever could be susceptible of these two different interpretations. But the mystery is solved by the additional note which the Revised Version gives, which tells us that the Greek is "my deposit," or I might add another synonymous word, "my trust."

Now you can see that "my trust" may mean either something with which I trust another, or something with which another trusts me. So the possibility of either rendering arises. It is somewhat difficult to decide between the two. I do not purpose to trouble you with reasons for my preference here. Suffice it to say that, whilst there are strong arguments in favor of the reading "that which he has committed unto me," I am inclined to think that the congruity of the whole representation, and especially the thought that the "trust," whatever it is, is something which God has to keep, rather than which Paul has to keep, shuts us up to the adoption of the rendering which stands in our Bibles.

Adopting it, therefore, though with some hesitation, the next question arises, What is it that Paul committed to God? The answer to that is, himself, in all his complex being, with all his fears and anxieties, during the whole duration of his existence. He has done what another apostle exhorts us to do, "Committed the keeping of his soul to him in well-doing, as unto a faithful Creator." Now that was a long past act at the time when Paul wrote this letter. And here he looks back upon life, and sees that all the experiences through which he has passed have but confirmed the faith which he rested in God before the experiences, and that, with the axe and the block almost in sight, he is neither ashamed of his faith, nor dissatisfied with what it has brought him.

## THE TREASURER COMMITTED.

I. Notice, then, in the first place, "the deposit" of faith.

You observe that the two clauses of my text refer to the same act, which in the one is described as "In whom I have trusted;" and in

the other as "committing something to him." The metaphor is a plain enough one. A man has some rich treasure. He is afraid of losing it, he is doubtful of his own power to keep it; he looks about for some reliable person and trusted hands, and he deposits it there. That is about as good a description of what the New Testament means by "faith" as you will get anywhere.

You and I have one treasure, whatever else we may have or not have; and that is ourselves. The most precious of our possessions is our own individual being. We cannot "keep" that. There are dangers all round us. We are like men travelling in a land full of pickpockets and highwaymen, laden with gold and precious stones. On every side there are enemies that seek to rob us of that which is our true treasure, our own souls. We cannot keep ourselves. Slippery paths and weak feet go ill together. The tow in our hearts, and the fiery sparks of temptation that are flying all round about us, are sure to come together and make a blaze. We shall certainly come to ruin if we seek to get through life, to do its work, to face its difficulties, to cope with its struggles, to master its temptations, in our own poor, puny strength. So we must look for trustworthy hands and lodge our treasure there, where it is safe.

And how am I to do that? By humble dependence upon God revealed, for our faith's feeble fingers to grasp, in the person and work of his dear Son, who has died on the cross for us all; by constant realization of his divine presence and implicit reliance on the realities of his sustaining hand in all our difficulties, and his shielding protection in all our struggles, and his sanctifying spirit in all our conflicts with evil. And not only by the realization of his presence and of our dependence upon him, nor only by the consciousness of our own insufficiency, and the departing from all self-reliance, but, as an essential part of our committing ourselves to God, by bringing our will into harmony with his will. To commit includes to submit.

And, oh! brethren, if thus, knowing your weakness, you will turn to him for strength, if the language of your heart be,

Myself I cannot save,

Myself I cannot keep,

But strength in thee I surely have,

Whose eyelids never sleep.

And if thus, hanging upon him, you believe that when you fling yourself into necessary temptations, and cope with appointed heavy tasks, and receive on your hearts the full blow of sent sorrows, he will strengthen you and hold you up; and if with all your hearts you bow and you say, "Lord! keeping me is thy business far more than mine; into thy hands I commit my spirit;" be sure that your trust will not be disappointed.

Notice, further, about this deposit of faith, how Paul has no doubt that he has made it, and is not at all afraid to say that he has. Ay! there are plenty of you professing Christians who have never got the length which all Christian people should arrive at, of a calm certainty in the reality of their own faith. Do you feel, my brother, that there is no doubt about it, that you are trusting upon Jesus Christ? If you do, well; if the life confirms the confidence. But whilst the deepened certitude of professing Christians as to the reality of their own faith is much to be desired, there is also much to be dreaded, the easy-going assurance which a great many people who call themselves Christians have of the reality of their trust, though it neither bows their wills

to God's purposes, nor makes them calm and happy in the assurance of his presence. The question for us all is, have we the right to say, "I have committed myself to him?" If you have not, you have missed the blessedness of life, and will never carry your treasure safely through the hordes of robbers that lurk upon the road, but some day you will be found there, lying beggared, bleeding, bruised. May it be that you are found there before the end, by the merciful Samaritan who alone can bind up and lead to safety!

## THE SERENITY OF FAITH.

II. Now, note, secondly, the serenity of faith.

What a grand picture of a peaceful heart comes out of this letter, and its companion one to the same friend, written a little before, but under substantially the same circumstances! They are both full of autobiographical details, on which some critics look with suspicion, but which seem to me to bear upon their very front the token of their own genuineness.

And what a picture it is that they give! He is "Paul the aged;" old, if not in years—and he probably was not an old man by years—yet old in thought and care and hardships and toils. He is a prisoner, and the compulsory cessation of activity, when so much was to be done, might well have fretted a less eager spirit than that which burned in his puny frame. He is alone, but for one faithful friend; and the bitterness of his solitude is increased by the apostasy of some and the negligence of many. He is poor and thinly clad; and he wants his own cloak "before winter." He has been before the emperor once, and, though he "was delivered from the mouth of the lion" then, he knows that he cannot expect to put his head into the lion's mouth a second time with impunity, and that his course is run. He has made but a poor thing of life; he has disappointed all the hopes that were formed of the brilliant young disciple of Gamaliel, who was bidding fair to be the hammer of these heretical Christians. And yet there is no tremor or despondency in this, his swan-song. It goes up in a clear burst of joyful music. It is the same spirit as that of the Psalmist: "There be many that say, who will show us any good? Lord, lift thou up the light of thy countenance upon us." And serenely he sits there, in the midst of dangers, disappointments, difficulties, and struggles, with a life behind him stuffed full of thorns, and hard work, and many a prayer, and close before him the martyr's death; yet he says with a flash of legitimate pride, "I am not ashamed, for I know whom I have trusted, and that he is able to keep that which I have committed unto him against that day."

My brother, you must have Paul's faith if you are to have Paul's serenity. A quiet comital of yourself to God in all the ways in which I have already described that comital as carried out in culture of peace, which will give you. As the spirit amidst the dangers and single temptations, and difficulties, and conflicts which we have all to encounter in this world. That trust in him will bring, in the measure of its own depth and constancy, a proportionately deep and constant calm into our hearts.

For even though my faith brought me nothing from God, the very fact that I have rolled my care off my shoulders on to his, though I had made a mistake in doing it, would bring me tranquility, as long as I believed that the burden was on his shoulders and not on mine. Trust is always quiet. When I can say, "I am not the master of the caravan, and

it is no part of my business to settle the route, I have no responsibility for providing food, or watching, or anything else. All my business is to obey orders, and to take the step nearest me and wait for the light," then I can be very quiet whatever comes. And if I have cast my burden upon the Lord, I am not delivered from responsibility, but I am delivered from harassment. I have still tasks and duties, but they are all different when I think of them as his appointing. I have still difficulties and dangers, but I can meet them all with a new peacefulness if I say, "God is Master here, and I am in his hands, and he will do what he likes with me." That is not the abnegation of will, it is the vitalizing of will. And no man is ever so strong as the man who feels "It is God's business to take care of me; it is my business to do what he tells me."

## THE ONLY EFFECTUAL ARMOR.

That, dear friends, is the only armor that will resist the cuts and blows that are sure to be aimed at you. What sort of armor do you wear? Is it of pasteboard painted to look like steel, like the breast-plates and helmets of actors upon the stage in a theatre? A great deal of our armor is so. Do you get rid of all that make-believe, and put on the breast-plate of righteousness, and for a helmet the hope of salvation, and above all, take the shield of faith; and trust in the Lord whatever betide, and you will stand against all assaults. Paul's faith is the only recipe for securing Paul's serenity.

And then, further, note how this same quiet comital of himself into the loving hands of his Father—who he had learned to trust his Son—is not only the armor against all the dangers and difficulties in life, but is also the secret of serene gazing into the eyes of close death. Paul knew that his days were nearly at an end; he was under no illusion as that, for you remember the grand burst of confidence, even grander than this of my text, in this same letter, with which he seems to greet the coming of the end, and exclaims, with a kind of Hallelujah! in his tone, "I have fought a good fight, I have finished my course, I have kept the faith. And there is nothing left for me now, now when the struggles are over and the heat and dust of the arena are behind me, but, panting and victorious, to receive the crown." He knows that death is sure and near; and yet in this same letter he says, "I was delivered out of the mouth of the lion, and the Lord shall deliver me from every evil work, and save me into his everlasting kingdom." Did he, then, expect to escape from the headman's block? Was he beginning to falter in his belief that martyrdom was certain? By no means. The martyrdom was the deliverance. The striking off of his head by the sharp axe was the "saving of him into the everlasting kingdom." His faith, grasping Jesus Christ, who abolished death, changes the whole aspect of death to him; and instead of a terror it becomes God's angel that will come

to the prisoner and touch him, and say, "Arise!" and the fetters will fall from off his feet, and the angel will lead him through "the gate that opens of its own accord," and presently he will find himself in the city. That is to say, true confidence in God revealed in Jesus Christ is the armour, not only against the ills of life, but against the inevitable ill of death. It changes the whole of the "shadow feared of man."

Now I know that there is a danger in urging the reception of the gospel of Jesus Christ on the ground of its preparing us for death. And I know that the main reasons for being Christians would continue in full force if there were no death; but I know also that we are all of us far too apt to ignore that grim certainty that lies gaping for us, somewhere on the road. And if we have certainly to go down into the common darkness, and to tread with our feet the path that all but two of God's favorites have trod, it is as well to look the fact in the face, and be ready. I do not want to frighten any man into being a Christian, but I do beseech each of you, brethren, to lay to heart that you will have to grapple with that last enemy, and I ask you, as you love your own souls, to make honest work of this question: Am I ready for that summons when it comes, because I have committed my soul, body and spirit into his hands, and I can quietly say, "Thou wilt not leave my soul in the grave, nor will thou suffer thy servant to see corruption?"

Paul's faith made him serene in life and victorious over death; and it will do the same for you.

## KNOWLEDGE FROM EXPERIENCE.

III. So note, further, the experience of faith.

In the first clause of our text the apostle says: "I know whom I have trusted." And it is because he knows him that therefore he is persuaded that "He is able to keep."

How did Paul know him? By experience. By the experience of his daily life. By all these years of trial and yet of blessedness through which he had passed; by all the revelations that had been made to his waiting heart as the consequence and as the reward of the humble faith that rested upon God. And so the whole past had confirmed to him the initial confidence which knit him to Jesus Christ.

If you want to know the worth of Christian faith, exercise it. We must trust, to begin with, before experience. But the faith that is built upon a lifetime is a far stronger thing than the tremulous faith that, out of darkness, stretches a groping hand, and, for the first time, lays hold upon God's outstretched hand. We hope, then, we tremblingly trust, we believe on the authority of his Word. But after years have passed we can say, "We have heard him ourselves, and we know that this is the Christ, the Saviour of the world."

Further, none who truly commit themselves to God ever regret it. In there anything else of which you can say that? Is there any other sort of life that never turns out a



disappointment, and bitterness, and ashes in the mouth of the man that feeds upon it? And is it not something of an evidence of the reality of the Christian's faith that millions of men are able to stand up and say, "Lo! we have put our confidence in him, and we are not ashamed!" "This poor man cried, and the Lord heard him, and delivered him out of all his troubles." "They locked unto God and were lightened, and their faces were not ashamed." You cannot share in the conviction, the child of experience, which a Christian man has if you are not a Christian. My inward evidence of the reality of the gospel truth, which I have won because I trusted him when I had not the experience, cannot be shared with anybody besides. You must "taste" before you "see, that the Lord is good." But the fact that there is such a conviction, and the fact that there is nothing on the other side of the sheet to contradict it, ought to weigh something in the scale. Try him and preach to him, and your experience will be that of all who have trusted him has been, that "this hope maketh not ashamed."

THE GOAL—"THAT DAY."  
IV. Lastly, note here the goal of faith.

"Against that day." The apostle has many allusions to that day in this final letter. It was evidently, as was natural under the circumstances, much in his mind. And the tone of the allusions is remarkable. Remember what Paul believed that day was—a day when he "and all men would stand before the judgment bar" of an Omniscient and all-righteous, divine Judge, to receive "the deeds done in the body." A solemn thought and a firm conviction, and a profound impression as to that day, were in his mind. And in the face of all this, he says, "I know that he will keep this poor soul of mine against that day."

Ab! my brother, it is easy for you to shuffle out of your thoughts the judgment seat before which we must all stand, and so to be quiet. It is easy for you to question, in a so-called intellectual skepticism, the New Testament revelation as to the future, and so to be quiet. It is easy for you to persuade yourselves of the application there of another standard of judgment than that which Scripture reveals, and to say, "If I have done my best God will not be hard upon me," and so to be quiet. But, supposing that that certain tribunal blazed upon you; supposing that you could not get rid of the thought that you were to stand there, and supposing that you realized, further, the rigidity of judgment, and how it penetrates to the discerning of the thoughts and intents of the heart, would you be quiet then? Should you be quiet then? This man was. How! Why! Because, in patient trust, he had put his soul into God's hands, and a lifetime had taught him that his trust was not in vain.

If you want like peace in life, like victory in death, like boldness in the Day of Judgment, oh! dear dear friend—friend though unknown—let me plead with you to seek it where Paul found it, and where you will find it in simple faith on God manifest in his Son.

SOME wait for God in the morning or in the evening, but we need to pray that the Holy Spirit may bring us into the blessed attitude of waiting all the day upon God, waiting continually for instruction, and for supplies of grace and strength. Blessed are all they that thus wait for him.—Andrew Murray.

AN INQUIREE.

DEAR WESTERN RECORDER:—I would be glad to have some information through your valuable paper. Not being near enough to a Sunday-school to send our little ones, we would like to teach them at home. What we want to know is, where and at what price we can obtain Boyce's Catechism for the little ones and Spurgeon's for the older ones! At what price can we get small Testaments by the half dozen? You can perceive by the number we want that our family is quite large. We are very poor, so we wish to obtain them as cheaply as possible. Now a word for the dear RECORDER. It is so dear to our hearts, and by its pure influence we feel enabled to fight life's battles with renewed strength, with a feeling of gratitude to God that he has so abundantly blessed us; and our heart goes out to those that have never known the love of God in their hearts. We feel so sad that we are so unable to give to the glorious cause of Missions. We would like for some of the sisters to know the plan we have adopted to raise money for the advancement of the glorious gospel of our Lord and Saviour. It is very little, it is true, but for those situated as we are, without other means at hand, they may feel constrained to follow our example. We have twenty hens, five of which we dedicate to that work. We feel sure that God will bless our efforts to do his will, and we would be glad to know that others would try the same plan with something. We have but little Mission talk in this section, and we have been persuading our friends to subscribe for the RECORDER, as we feel sure if it was in every Baptist family in Kentucky that there would be a wonderful increase in Mission funds, for we are confident the lack of interest is their lack of information, or a knowledge of their duty as ambassadors of Christ. We write this little article with a prayerful desire that it may arouse a desire on the part of some to contribute of their carnal things that spiritual things may be administered to the needy.

Yours in Christ,  
MRS. D. H. OWENS.  
This letter does our heart good. We wish every mother in the land was asking about these Catechisms. Boyce's is five cents and Spurgeon's the same, postage paid. The New Testament at 10 cents, post-gt 2 cents, is clear type, and will do, though the one at 20 cents, postage 2 cents, is better.

THE BIBLE AND THE CHILDREN.

"It is interesting to study the home life of God's chosen people to learn how the divine commands concerning the training of the children were carried out. It was required that children should begin to learn the law by heart when five years old. No opportunity was lost—at the table, at home or abroad, evening or morning—of instilling reverence for God's law into the minds of the family, and of teaching them its express words throughout 'till they know them by heart.' Thus it was provided that Jewish children should be brought up for God, who claimed them as his own. In the earliest years, when character is shaped, their minds were filled with the Word of God. They were trained in all holy duties. They were taught with their first lispsings to pray and recite the precepts of the law.

"Thus they grew up into devoutness, and godly habits became so fixed, that wherever they might be called in life's vicissitudes, they would continue unalterably faithful to the teachings of their youth. We have examples of this in the young captives who were carried

away to Babylon. Among heathen people, with all the influences of the world against them, Daniel and his companions were still true to their God and their religion, unmoved alike by the blandishments of royalty and the fear of wild beasts or of fire.

"The Bible is one book; Christianity is but the perfect flower, the ripened fruit of Hebrew law. The new teaching, like the old, lays stress upon the home and upon family training. Jesus sanctified home life. His apostles were bidden when they entered a home to say, 'Peace be to this house.' In the apostolic days people were brought into the church by households. In the instruction given to Christians in the Epistles, there were specific words both for parents and children. God claims the children and provides for their instruction and training, so that they shall grow up into beauty and strength.

"We realize the divine thought concerning childhood when we look upon every child that comes to us as one of God's little ones sent to us to be brought up for him. Upon those who are ordained, whether as parents or teachers, to be the guardians of the children, a holy responsibility rests. It is God's work that they are sent to do, and they must do it in Christ's name, and as he would do it if he were in their place, as indeed they are in his place. The mothers stand very near to God, since into their hands come first the young lives to be guarded, taught and trained. They should seek to be filled with the spirit of Christ, so that God's love may flow through them without hindrance to their children."—Rev. J. R. Miller, D. D.

Who doubts that, times without number, particular portions of Scriptures find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning! What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply! And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir! Nay, more: amid the crowds of the court, or the forum, or the street, or the market place, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there too, even there, the still, small voice of the Bible will be heard, and the soul, aided by some blessed word, may flee away and be at rest.—Wm. E. Gladstone.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 1, 1897.

Our city has enjoyed a great treat in the last week in the visits of the great evangelist, Dwight L. Moody and of the great London preacher, Archibald G. Brown. Their stay was short, the former coming on Wednesday and the latter on Thursday, both leaving Monday morning. Each of them spoke twice a day except Saturday, which was their rest day; although at 11 o'clock Bro. Brown delivered a wonderful address at Norton Hall. Mr. Moody offered twenty-five dollars to the student who would prepare the best report of this address, Dr. Kerfoot to be the judge. This, no doubt, was in order to rivet the address in the minds and hearts of the brethren.

An unusual feature of these meetings was that hardly any appeal was made to the unconverted. The one object was to arouse Christians and equip them for service. Mr. Moody has been making that the chief aim of his labors during this season. He has had great crowds, of course, and he spoke with his wonted fervor and power. Mr. Moody says he wonders why people come to hear him so. He is so earnest, so clear, so full of gospel truth and so ended by the Holy Spirit that he cannot be otherwise than powerful before the people. He hides himself behind his message. He is a marvel of practical common sense. He gets so close to Scripture in his studies that he sees vividly the scenes and events described by the sacred writers, and so he can put them vividly before his hearers. He really believes the Bible with his whole heart and mind and soul, and his faith gives him power.

As to the Rev. A. G. Brown, our readers know of him as the gifted and successful pastor of the East London Baptist Tabernacle, where he has labored for thirty years with blessed results. This is his first visit to America, and we are glad he came to Louisville. His preaching has made a profound impression. He can get more out of a text than any one else we ever heard, and he does not put anything into his text. It is all there, you see it clearly now that he has pointed it out, and you wonder that you did not see it before. He is, indeed, "mighty in the Scriptures." Neither he nor Mr. Moody have been in the slightest degree infected by the new theology or the new criticism. The same old gospel of "ruin, redemption and regeneration"—what Spurgeon called the "three R's" of religion—they preach with uncton from on high. We hope ere long to publish some of Bro. Brown's sermons. We were struck by his preaching when we visited his church in London, but he seems to us to preach better now. Like Spurgeon, he reads a Scripture lesson with running comments before preaching, and some of the best things he says are in these comments. He indeed "opens up the Scriptures."

He has preached in Tremont Temple, Boston, and in the First church, Chicago, and now he goes to spend some time in Deaver, after which he will return to England. We tried in vain to hold him longer in Louisville. He is not in good health, we are sorry to say, and the main object of his trip is to recuperate. He holds out the hope to us, however, that he will come again to America ere long, and come prepared for a season of work among us. He was surprised to find Louisville such a large city. "Why you are half as big as Liverpool," he said, in surprise.

His beginning in East London thirty years ago was small; but now his congregation numbers over three thousand. He has done nothing sensational. He has no organ or choir, and has never announced the subject of a sermon he expected to preach. He is very much like Spurgeon, who baptized him, in many respects. He is full of brightness and wit. There is wonderful keenness as well as power in his preaching. His sermons sparkle with striking points without any straining after effect. Take a few samples. John had to tell who Andrew was—"Simon Peter's brother"—as if he were a nobody, yet he brought Peter to Christ, and thus we see how God can use a nobody to win a great preacher. Andrew is wedged in between the great preachers John the Baptist and Simon Peter.

Elisha told the widow to borrow all the empty vessels she could, and so she made a great collection of emptiness for God to fill. So we must make an emptiness if we would have God fill us.

The 53d chapter of Isaiah, in the 6th verse, sets forth the way of salvation. The verse begins with "all" and ends with "all." We must go in at the first and come out at the second. "All we like sheep have gone astray; we have turned every one to his way; and the Lord hath laid on him the iniquity of us all." First confession of sin, and then acceptance of Christ as our substitute.

His illustrations, too, are singularly apt. In his address at Norton Hall he told of a bride who began housekeeping. She received a certain amount from her husband, and kept an accurate account in a book of all expenditures. At the end of each month she balanced her account. After this had been going on some time her husband looked over her book and said: "My dear, you keep your accounts very neatly, and they are balanced well, but I notice several items marked G. K. W. Here is G. K. W. \$2.50, and here is G. K. W. \$2.00. What do G. K. W. stand for?" She replied: "They stand for Goodness Knows What." And that is the way with many sermons, they stand for "goodness knows what."

THE sad news came to us last week, too late for insertion in the paper, that Prof. James R. Eaton, Ph. D., of William Jewell College, had died in Cairo, Egypt, March 20th, of angina pectoris. In company with President and Mrs. A. Hovey, and Rev. and Mrs. H. T. Crane, he sailed from New York, Feb. 27th, for an extended tour of the Orient. He had been run down in health for two or three years past, although he did his work faithfully and well. He could not arrange to go with us last year on our Baptist Pilgrimage, and he urged us to delay the tour till this year when he could go. He waited too long.

He was the second son of Dr. Geo. W. Eaton, President of Colgate University, where he graduated in 1856. He taught natural science in Union University, Murfreesboro, Tenn., under the presidency of his uncle, Dr. Joseph H. Eaton. He then became professor of ancient languages in Bethel College, Russellville, Ky., which position he gave up after the war broke out, and returned to New York. Shortly afterward he became professor of natural science in the Louisville High School. Thence in 1869 he went to Liberty, Mo., to take the chair of natural science, which for over twenty-seven years he has so worthily filled. He was an enthusiast in natural science, while he never wavered in his adherence to the old Baptist faith. He contributed his share

to the advancement of knowledge, and was recognized by being made a Fellow of the American Association for the Advancement of Science. He did not, however, make any discoveries that would render him famous, but he did make original discoveries. For example, the books all said that while potassium would ignite on being thrown on water, sodium would not, but would dart around on the surface and gradually waste itself away. Prof. Eaton discovered that sodium would also ignite on contact of with water if it were confined as in a tube. He bored a hole in a block of ice and inserting a piece of sodium found it not only ignited, but exploded. This is but a sample. He was strikingly like Farraday in many respects.

His is the first death among the six children of Dr. Geo. W. Eaton, and he passed away in the 63d year of his age. He leaves a widow and two children, who have the sympathy of many hearts. Living for years, as he did, in the home of our childhood, he has always seemed to us as an older brother, and we deeply mourn his death.

ONE Dr. Munro, in Edinburgh, Scotland, recently argued that men have developed from monkeys. He claimed that monkeys began to desire to walk upright, and this desire led to their walking through, what he called, "morphological adaptation." To this the *Christian Intelligencer* replies: "What led the monkey to desire to walk erect?" and "If a monkey ages ago, when there were no quadrupeds walking erect, became possessed with a desire to walk erect, why do not monkeys now, seeing men, become possessed of the same desire, and undergo 'morphological adaptation?'"

These are very apt questions which evolutionists would find it very hard to answer. But what bothers us is how Dr. Munro found out what desires monkeys cherished ages ago? It is not pretended that they left any record on the subject. No newspaper reporter was alive then to interview them. Dr. M. simply evolves from the depths of his own consciousness what he guesses monkeys thought ages ago.

This is a good illustration of how evolutionists argue. Almost without exception they assume that the primitive man was a savage, although they do not produce a particle of evidence that such was the fact. Indeed all the evidence is in the opposite direction. In Egypt, for example, where his- tory can be traced back farthest, it is true that the farther we go back the higher the grade of civilization we find. Thus the most ancient men we can learn about were far from being savages. But all the same the evolutionists go on calmly and complacently, assuming that the primitive man was a savage. Humboldt was right when he said that all the proofs point to the fact that the primitive man was not a savage.

And not only so, but they tell just how he began his upward struggle, just what notions he had, just what steps he took and all about him. They are as confident as if an infallible record had been made at the time, and kept inviolate until now. The whole thing is pure guess work, and of a most impossible sort. Evolutionists (and we have carefully read thousands of pages of their writings) first guess out their theory, and then they guess out evidence to suit, and thus building guess upon guess they claim to have proved their theory, and this they call "science."

ANOTHER WITNESS.

By the kindness of the Rev. George Kincaid we are permitted to examine an old book published in London, England, in A. D. 1609. It is "A Defense of the Apologie of the Church of England," by "John Jewel, Bishop of Sarisburie." This book gives us another glance into the ideas of baptism that prevailed in England prior to 1641. It is a very large book, and contains, among other things, a controversy held by Bishop Jewel with one M. Harding. Copious extracts from Harding are given with the replies to them. In Part II., page 85, Mr. Harding is quoted as saying:

Touching the Sacrament of Baptisme, though nothing bee said of the teaching of them that should bee baptized, neither of the dipping of them into the water, which Christ's charge in this behalfe given seemeth plainly to require, Go you (saith he to his Apostles) and teach all nations, baptizing them, &c., and yet the church hath not feared to baptize Infants, but without capacity of teaching; and for the due administration of this Sacrament, too many have deemed pouring or sprinkling of water upon them sufficient.

In answering this Bishop Jewel argues in favor of the validity of sprinkling, among other things, saying (p. 86):

They that sprinkled them that they Baptized, used both the word, and also the element or kind of water, that was commanded; neither doth it appeare that Christ gave any commandment of dipping the party into the water.

Here we have one man arguing for immersion and another answering him by arguing for sprinkling in London. The discussion took place in England in the latter part of the 16th century, and was published and circulated in London in 1609.

But Bishop Jewel himself recognized immersion as the normal form of baptism, as abundantly appears in this book. For example, on page 267 of Part III. we read:

Again, whether the infant be signed with the signe of the crosse, or be put into the water once or thrice, whether one, two or three, or more be godfathers, or witnesses of the baptisme, it maketh nothing to the vertue of the Sacrament, they are no part thereof; without these baptisme is whole and perfect.

And yet we are gravely told that immersion had disappeared from England and had to be "invented anew," "introduced from Holland," and "founded" in 1641!!!

MR. MOODY tells how the late Dr. A. J. Gordon informed him of the renting of houses in Boston, "with power or without power, at the option of the tenant." When a tenant wanted to carry on a manufacturing business, he paid extra and had his machinery attached to the "power." If not, he simply rented the building "without power." Mr. Moody said many Christians are thus "without power," and he thought it a good idea to ask persons wishing to join churches whether they wished to be members "with power" or "without power." If the latter, he thought they had better be informed that the supply of that sort was more than enough, and that Christians "with power" were wanted. Alas! that so many of our church members should be powerless for good. Let us ask God for "power from on high," that we may teach transgressors His ways, and that sinners may be converted to Him.

THE *Baptist and Reflector*, in speaking of Dr. E. N. Dickson, says: Dr. Dickson is one of the strongest preachers in Kentucky, which is saying a great deal." We thank our brother for his appreciation of Dr. Dickson and the Baptist pastors of this State. They are indeed a body of strong men.

Editorial Varieties.

The *Baptist Outlook* expects that the B. Y. P. U. A. Convention in Chattanooga in July will greatly increase the power of the B. Y. P. U. A. in the South, "notwithstanding the opposition." We will see what will be the result.

Some of the papers have been referring to Mr. Rockefeller's making a new gift of ten million dollars to the University of Chicago; but we have seen the formal announcement of any such gift. Perhaps he has given a hint that he intends to give it.

Dr. J. S. Coleman, Moderator of the General Association, has been visiting his sons in Louisville and taking in the Moody meetings. He favored us with several calls. His physical condition seems perfect, and as for his mental faculties—there are none wanting anything the matter with them. We also had a pleasant visit from the Rev. C. H. Nash, who came to induce Mr. Moody to visit Hopkinsville.

The Northern Presbyterian Board of Foreign Missions received \$10,000 less in January than they did in January last year, and the total falling off for the year, beginning May 1st has been \$118,000. On the other hand the Congregational Board reports an increase of receipts in January of \$3,000. The gratifying feature of this increase is that it was chiefly in the regular collections of the churches.

The lecture of Bro. I. N. Yohannan at Walnut-street church last week was very interesting and thoroughly enjoyable. He explained the Persian and the Persian-like costumes of the different nations, and explained the costumes of the eastern world, and explained the costumes of the western world. He commended Bro. Yohannan to the churches. He hopes to return and do mission work in his native land whenever God opens the way.

Dr. H. C. Morrison is reported as saying that since his suspension from the Methodist ministry three thousand new subscribers have been gained for his paper. Whereupon the *Baptist* member of the board says that all the Methodist editors will try to get 100,000. Four or five of the surest ways of making a man popular is to persecute him. Hence it is that many are so ready to cry "persecution" whenever any one objects to what they say and do.

Boston has all along been the headquarters of Unitarianism, as it was the nest where the American birds of this sect were hatched. But in the last twenty-five years only four new Unitarian congregations have been organized in Boston, while other denominations have organized 146. During that period the population of the city has increased 70 per cent, while the church membership of the evangelical denominations has increased 110 per cent. The Unitarians do not report either their number of members or their contributions, for reasons best known to themselves.

The *Seminary Magazine* for March is the Harris Memorial number. It contains articles about Dr. Harris, by J. C. Stewart; in the Home, by R. E. Gaines; in the Soldier, by J. Wm. Jones; at Richmond College, by B. Puryear; As a Denominational Leader, by T. T. Eaton; As a Teacher, by W. O. Carver; Some Traits of His Character, by W. J. McWhorter; As a Member of the Foreign Mission Board, by the many protests against the Seminary Missionary Society, by E. A. Wilkinson; As a Church Member, by W. E. Hascher; In the Class Room, by G. B. Moore. Besides these there are brief tributes from Dr. Harris' students with accounts of the memorial meeting at the Seminary and the funeral in Richmond. The frontispiece is a good likeness of Dr. Harris, taken from his last photograph.

The colleges and universities are protesting against the feature of the pending tariff bill in Congress which levies a duty on books, college apparatus and works of art. To "protect" education in this country by taxing facilities for education is absurd enough. To "protect" America by levying a duty on the means needed for their development is ridiculous. It is as absurd as to "protect American forests" by putting a premium on cutting them down. We do not propose to enter the realm of partisan politics, and surely it is not political partisanship to exercise a little common sense, but we wish to add ours to the many protests against putting a tariff on books, school apparatus and works of art. Nothing is "protected" by such a tariff except ignorance.

In the *Christian Index* Dr. Vedder speaks disapprovingly of "Baptists manufacturing their history to suit their notions" and of "evolving a history from their own consciousness instead of getting it from its source." This is exactly what a good many of us have been objecting to lately. It is bad enough to manufacture history favorable to Baptists; but it is worse for Baptists to manufacture history unfavorable to the fathers who fought and won the great battle of religious liberty, so as to make it out that these heroes were guilty of unscriptural practices. We challenge anybody to cite a single instance where any Anabaptist church in England observed sprinkling for baptism or where such a church changed its practice from sprinkling to immersion, either before or after 1641. So far in this whole controversy, nobody has pretended to cite any such case. The claim is that previous to 1641 all the Anabaptist churches in England practiced sprinkling and pouring, and about that time changed their practice to immersion, while not a sliver of evidence has been offered, or pretense thereof, that a single one of these churches did anything of the sort. For it must be remembered that the *Jessey* church was not an Anabaptist, but a *Presbyterian* church. It puts forth such a claim is not "manufacturing history," will not some one kindly tell us what is it?

Among the Churches.

LOUISVILLE.
Walnut-st.—Pastor Eaton preached. Bro. Archibald G. Brown, of London, preached Friday night. Pastor preached every night this week.
Broadway—Pastor Pickard preached in the morning. No meeting at night.
Chestnut-street — Pastor Weaver preached. Four received by letter and one for baptism.
East—Bro. E. C. Dargan preached in the morning and Bro. J. W. Warder at night. Pastor Christian is on a trip East.
McFerran Memorial—Bro. C. H. Nash preached in the morning and Bro. Burts at night. Pastor Jones is expected home from Charleston this week.
Twenty-second and Walnut.—Pastor Hunt preached. One baptized.
Franklin-street—Pastor Edwards preached as usual.
German—Pastor Ritzman preached at both hours.
Highlands—Pastor Daves preached.
Logan-st.—Pastor Ewing preached. Four added by letter.
Parkland—Pastor preached in the morning. No meeting at night.
Portland-avenue.—Pastor Shelton preached. One joined by letter.
Southgate-street—Pastor McFarland preached.
Third-ave.—Pastor Taylor preached.
Twenty-sixth and Market—Pastor Thompson preached.
Thirtieth and Alford—Bro. Hepburn preached.
Thirty-sixth and Bismark.—Pastor Sands preached.
Clifton—Pastor Masters preached in the morning and Bro. J. E. Newton at night. Two received by letter.
Highland Park—Bro. E. C. Dargan and J. B. Marvin made addresses.
Preston-street — Pastor Thompson preached.

SEMINARY NOTES.

Dr. Pickard took supper at the Hall Saturday evening.
Bro. C. H. Nash, of Hopkinsville, spent a few days in the city, and was at the Seminary while in town.
The class in Special Theology are studying the work of the Holy Spirit.
Bro. T. M. Green, pastor at Greensburg, spent last week in the city attending the Moody meetings.
Mr. Brown, the London preacher, has three daughters who are missionaries in China.
Bro. Sam C. Dean began a two-weeks meeting at Bethel mission Sunday night.
Bro. J. H. Franklin addressed the Mission Band on the convention work in Africa Monday night.
Bro. I. N. Yohannan lectured for Bro. W. H. Brengle's people at Central City Monday night.
Our junior professors seem to do their best work under pressure. Prof. McGohtill's exegesis in Isaiah with the center Hebrew class is thorough, scholarly and helpful.
Dr. Dargan will deliver his well-known lecture, "Oh! Black Joe," at Portland-avenue, Friday night. Pastor Shelton has offered free transportation to all students who desire to attend. A special car will make the run through direct.
Supplies for Sunday were: Dr. Dargan, East, morning; C. E. Burts, McFerran, night; J. F. Newton, Clifton, night; J. Bell, City Mission, night; Geo. E. Burlingame, New Albany, night; J. W. Lowe, Little Mount; J. P. Powell, New Haven; R. P. Weaver, Forks of Elkhorn.
Saturday was a day memorable in the history of the spiritual life of the Seminary. By special invitation of Dr. Whitall the noted London Baptist preacher, Archibald G. Brown, addressed the faculty and students at Norton Hall. The faculty and students of the Presbyterian Seminary were also largely represented, and the Hall was well filled.
Mr. Brown's address was "Receiving." "What hast thou that thou hast not received?"
From the first step to the climax a Christian has nothing he has not received. Repentance, Christ, forgiveness, the Holy Spirit for service, our ministry, the crown of glory—all are received from God.
The address was characterized by a wealth of illustration, and frequent reference to Scripture.
Mr. Moody's brief remarks and earnest prayer for the students at the close of Mr. Brown's address deepened the impression made, and there was much sobbing of heart and outpouring prayer as Mr. Jacobs sang. It was remarked by one of the brethren later in the day that most of the students looked as if they were under conviction. It is indeed to be hoped that the work of

Blood... Bubbles.
Those pimples or blotches that disfigure your skin, are blood bubbles. They mark the unhealthy condition of the blood-current that throws them up. You must get down to the blood, before you can be rid of them. Local treatment is useless. It suppresses, but does not heal. The best remedy for eruptions, scrofula, sores, and all blood diseases, is Ayer's Sarsaparilla.

Messrs. Moody and Brown will tell effectively in our student life and in our ministry.

THE STATE.

Pastor McGee writes that his church at Spring Bayou had five additions at the regular meeting in March.
Bro. J. W. Porter after much deliberation accepts the call to Mt. Sterling. We rejoice with Mt. Sterling and weep with Pawee.
Pastor J. M. Fowler, of Sulphur, called at our office. He will soon issue a tract on How to Call a Pastor.
Pastor E. H. Maddox writes from Owensboro: "I am very busy. Fifty additions to the Third church to date. Hale does the preaching. Both courts were utilized last night. Sid Wilson was not out there till about Thursday. The preaching is good, singing is fine and soul-inspiring, the praying is fervent and the private work is enthusiastic. I never saw such a prospect in all my life. Surely the distillations of heaven's dew are upon us. May God continue the glorious work."
Pastor T. J. Duvall writes from Vine Grove: Saturday and Sunday were good days for Highland church. We received five new members, viz: Bro. W. H. Bruner and family. Bro. B. is a minister, and we are proud to have the help of himself and family. This makes about fifty members who have received into the church in the two years of our ministry there. Our Sunday-school, under the superintendence of Bro. Curran, is doing an excellent work. Missions and other interests are taking on new life, and the work every way is encouraging. We expect to have a missionary meeting Wednesday, April 14. Preparations will be made to meet all visitors at Ekron, and will spare no pains to make the meeting profitable. A large attendance is hoped for.

OTHER STATES.

Pastor W. A. Garrett baptized seven at Jeffersonville, Ind., last Wednesday night. The church is now getting into good working order and interest is increasing.
Pastor S. O. Christian writes from Pinecastle, Va.: "Please note the fact that I have changed my post-office address from Franklin, Ind., to the above address, having accepted the call to the church here. The introduction to the pastorate encourages me to believe that the people are thoughtful for of well-being and comfort of the pastor and his family at least. When I came with my family last week I found the church folks had a nice dinner ready for us, and later on we found they had left many other substantial tokens of their kindness. I think I will enjoy my work here very much."
Our Sunday-school Board in Nashville now occupy quarters of their own, with an assembly room for meetings of boards, committees, etc. The Baptists of Nashville have handsomely furnished some of the rooms, and other Baptists will do likewise till all the rooms are well provided. We congratulate the Board and the Baptists of Nashville.
A meeting in the Leeds church, Kansas, closed last night with 15 professions of religion, 13 of whom were grown men. There were 14 additions to the fellowship of the church.
Eld. V. M. Harper held a meeting in the Darlington church, Missouri, which closed with 19 additions to the fellowship of the church.
A fifteen days' meeting in the Glasgow church, Missouri, closed with 23 additions, 11 by experience and baptism.

WHO'S SHELLBERGER?
He's the Wire Press Man of Atlanta, Ga., and is the only man in the world who can do the same purpose. Catalogue free. Write for it.

The Holden church, Missouri, has set apart Bro. T. M. Horn to the full work of the Gospel ministry.

The Southport church, Indiana, has set apart the new house for the worship of God.

A church has been constituted at Grandview, Tenn.

The Bethlehem church, Tennessee, has set apart Bro. W. T. Harrell to the full work of the Gospel ministry.

A church has been constituted at Hales Corners, Tennessee, and Bro. J. W. Patton called to its pastorate.

Elder H. M. Sutton held a meeting in the Spring Garden church, Missouri, which closed with 25 additions to the fellowship of the church with others to follow.

The meeting in the First church, Kansas City, closed with 33 additions, mostly by baptism.

The meeting in the Calvary church of Richmond, Virginia, closed with 45 professions of religion and about 40 additions to the fellowship of the church.

One hundred and forty-three have been added to the fellowship of the Pine-street church, Richmond, Virginia, all by experience and baptism.

The Blackstone church, Virginia, has set apart Bro. James Doan to the full work of the Gospel ministry.

Ten have been added to the fellowship of the Bell Spring church, Virginia, and others stand approved for baptism.

The Earl church, Texas, has set apart Bro. J. A. Mathew to the full work of the Gospel ministry.

The Lyon's Creek church, Tennessee, has excluded Rev. A. F. Green from its fellowship and sister churches are desired to remember this if he should appear elsewhere.

An eleven days' meeting at Nowell's Chapel, Tenn., closed with 22 professions of religion, five restored, seven added to the church at Susong's Memorial and eight baptized.

A two weeks' meeting in the Irony Grove church, Taylor county, W. Va., has closed. The church was organized by baptism, 12 in all added to her fellowship.

Thirty-five have been added to the fellowship of the New Prospect church, W. Va., as a result of a recent meeting.

A church has been organized at McDonald, Fayette county, W. Va.

The Culpeper church, Va., has set apart Bro. A. J. Coons to the full work of the gospel ministry.

A meeting at Wheeling, Mo., closed with 13 professions of religion and 12 received for baptism. Of these 10 were grown men.

A three weeks' meeting in the Paris church, Mo., resulted in 13 additions to the fellowship of the church, 11 by experience and baptism.

A church has been organized at Clay Sink, Paeo county, Fla., with 21 members. Elder G. A. Bryant was called to the pastorate.

A meeting in the Pleasant church, W. Va., lasted ten days and closed with 20 professions of religion and 5 restorations.

A two weeks' meeting in the Ft. Gay church, Wayne county, W. Va., closed with thirty professions of religion, 14 received by baptism, several reclaimed. The greater part of the other converts will join other Baptist churches.

Fifty-eight have been added to the fellowship of the Hall's Gap church, Cabell county, W. Va., as the result of a recent meeting.

A meeting in the Amsterdam church, Missouri, closed with 26 additions, all by experience and baptism.

The Second church of Liberty, Mo., notifies its sister churches that it has excluded Rev. B. T. Bouna from its fellowship. He has not surrendered his credentials, and by means of them may attempt to get into some pulpits.

Elder Geo. Gutrey held a four weeks' meeting in the Paris church, Missouri, which closed with 14 additions to the fellowship of the church.

The Waco church, North Carolina, has set apart Bro. J. M. Horn to the full work of the Gospel ministry.

A SIMPLE CATARRH CURE.
I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon die, I will give you the means of curing it for the means of treatment and cure as used in my practice. Free and post-paid, to every reader of this paper who writes me, enclosing a check for one dollar and fifty cents. This is a sincere offer which anyone is free to accept. Address: Dr. J. A. WILKIE, 26 Warren St., New York.

FREE To Sick People
A positive, quick and lasting cure for Catarrh of the Bladder, Prostate, Uterus, Kidney and Liver Diseases, Piles, Hemorrhoids, Stricture, Gonorrhea, etc. It is the only medicine that has been cured by their firm. Write for a free trial. Price \$1.00 per bottle. Sold by all druggists. Address: BOSTON MEDICAL CO., New York.

Enameline
The Modern STOVE POLISH.
Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.
J. L. PRESCOTT & CO., NEW YORK.

has set apart Bro. A. M. Ross to the full work of the Gospel ministry.

A church with 26 constituent members has been organized at Neola, Bourbon county, Ka.

Seven have been baptized into the fellowship of the Tygart's Creek church, West Virginia.

A church has been constituted at Lucknow, Kurshaw county, S. C.

A meeting in the Americus church, Ga., closed with 12 additions by baptism and several by letter.

The Oglethorpe church, Ga., has set apart Bro. W. A. Mabry to the full work of the gospel ministry.

The Bethel church, Sumter county, Ga., has set apart Bro. S. A. McMahan to the full work of the gospel ministry.

MORE than one third of the second year of my pastorate of the church at this place is gone by; and in many respects it has been indeed a pleasant pastorate, and I trust a profitable one. It seems but a short time since I left "my old Kentucky home," and took up my abode in this state and town, yet the ties between pastor and people have from the very start grown strong.

While our success never reaches that point, that we don't desire for it to be better, yet in the main we feel to thank God and take courage for what we have been enabled to accomplish here, in His name. An action of our church of some three weeks ago was carried out recently in the ordination of Bro. John G. Colter to the full work of the Gospel ministry. A council of pastors and deacons of Flat Rock Association had been invited, and convened to-day the 24th with the church, to consider the propriety of installing our brother.

The council was organized, and listened to the candidate's Christian experience and call to the ministry, which was satisfactory to both council and church. He was then, thoroughly examined as to his views of "Bible doctrine," "which is Baptist doctrine." The examination was a rigid one, but Bro. Colter acquitted himself well and all were well satisfied as to his soundness in the faith. The examination lasting from 2 P. M. to after 4 P. M. The further ordination ceremonies were then carried out in the evening by the preaching of an appropriate sermon, ordaining prayer and laying on of hands, charge to the candidate, presentation of the Bible, and of fellowship and benediction by the candidate. Rev. Fuller Swift, pastor First church Columbus, Rev. W. W. Smith, pastor First church of Greensburg, Rev. J. F. Potter, moderator of our association, Rev. W. T. Channing, Rev. J. H. Waldron, Rev. Noah Harper, pastor at Burney, together with the deacons, were present. The pastors all rendered valuable service. We had a splendid day and trust a profitable one, as many "Hearts" were present, and were very attentive.

S. G. Mullins, Pastor.
Hope, Indiana March 24th, 1897.

ORDINATION.
On Thursday evening March 18th, 1897 Bro. L. T. Wilson was set apart to the full work of the ministry. He was called to ordination by the Second Baptist church of Paducah. He has been pastor of this church for three months and has added more than fifty to its fellowship in that time. The council was organized by Bro. J. H. Milburn chairman. Bro. Milburn preached the ordination sermon. It was a most excellent and timely sermon. The deacons presented their pastor, Bro. Wilson, to the council for ordination. The writer conducted the examination and delivered the charge to the church. Bro. Wilson gives promise of

becoming a very strong and acceptable preacher. He is much beloved by the brethren of the Second church. Our cause in this city is looking up daily. I have been hindered more in my work by the serious illness of my wife.

This is quite a pleasant pastorate. One should be very happy here if the old recipe is true, viz. happiness consists in much work to do and health to do it. We all love the "Hesperian."

W. K. PENROD,
Paducah, Ky., March 24th, 1897.

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Paducah, Ky., March 24th, 1897.

THE MEANS OF SELF-EDUCATION.
PLAINLY WITHIN REACH OF ALL.

It is with unusual pleasure that we direct attention to the announcement, in another column of this issue, of the early publication of "The American Educator." This promises to be a work of superlative and intensely practical in conception and masterly in execution. It is a general encyclopaedia of universal knowledge, giving particular attention to the very newest subjects that have been originated and developed during the present decade of wonderful scientific progress. It also treats fully of the terrible Bubonic Plague now devastating the Orient and threatening even this country with invasion, the offending bacteria being described and illustrated with an account of the efforts now being made to produce an effective antitoxin. The great Suspension Bridge that is spanned the Hudson at New York is shown in detail, although work has just been commenced; the great facts and figures, the latest electrical experiments, monetary theories, recent inventions, discoveries and explorations, all are fully treated and illustrated in the most practical detail. The work also contains a biographical dictionary, with special reference to contemporary biography, the lives of people in whom there is the most present interest. As a Gazetteer of the World it equals many works that are devoted to this subject alone; the facts and figures have been taken from government and other reports right down to March 15th, 1897. It is complete in four large quarto volumes. The price of this work after completion (about June 1st) will be from \$35 to \$45 per set. The advance prices now offered our readers are only about one-fifth the regular prices, which rate may be attained by sending advance orders at once. The high commercial standing of the Syndicate Publishing Co. is known to the publishers of this paper, and we do not hesitate to advise our readers that they run no possible risk in sending advance payments to that concern.

Western Recorder's
FREE ROUND-TRIP TICKET
TO THE
Southern Baptist Convention,
Meets at Wilmington, N. C., May 7th.

Railroads are offering half-fare from all central stations. Find out cost of round trip ticket from your railroad station, and send as many new subscribers at \$2.00 per year to WESTERN RECORDER, Louisville, Ky., as your fare amounts to in dollars; retain at the rate of one dollar for each new subscriber, and forward your receipt for same, and send also us as many dollars by draft or money order at rate of one dollar for each new subscriber. The money you retain pays your way to the Convention. The money you send us will be divided equally and handed over as our contribution towards liquidating debts of our Home and Foreign Mission Boards.

Suppose round trip ticket costs you \$10. Get ten new subscribers at \$2.00 per annum—our regular subscription price—retain \$10 for your ticket, and send us the ten new subscribers and \$10. We will send paper and stop at end of year, unless we have orders to continue, and we will divide the \$10 equally between the Boards above mentioned. The same rule works in all cases, when you send \$10, \$20, \$30, more or less. Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1897.

W. P. HARVEY, Manager.

FAMILY CIRCLE.

THE GRASSHOPPER AND THE ANT.

BY ALBERT E. LAWTON.

A grasshopper sat in his plush-covered chair. And extended his feet to the fire: He had slippers of felt, a cap of red silk, And all that one's heart could desire.

This little ant's tale was distressing to hear. Her cottage was covered with snow, And all the provision, laid in for a year, Was eaten and gone long ago.

The grasshopper leaned his chin on his hand, And he thought of great day in the past, When an uncle of hers told an old aunt of his She could dance in the wintry blast.

But he gave her some mittens, a hood and a shawl, A box filled with everything nice; And he tenderly helped her down the front steps, He added this parting advice:

"I fear, my dear aunt, you work too slow When the summer days are long; Whenever I find things are falling behind, I brace myself up with a song."

HIS LITTLE SISTER.

BY CATHARINE T. BUNNELL.

There is a rich man in one of our large cities who is doing a wonderful work among the little waifs in tenements and alleys. He belongs to no charitable society, holds himself responsible to none but God; yet hundreds of little ones call him their brother, and have learned through him something of Jesus Christ's love for them. Until this man was thirty years old, he had never sacrificed himself to serve a single human being, except one, his step-sister, fifteen years his junior. His father and her mother were married when Elsie was seven years old, and from that afternoon when Frank Strickland first saw the beautiful child, from that first night when, watching her quiet sleep, he exclaimed: "Thank God for my little sister," he had loved her with a devotion which the child returned. His father totally engrossed in the cares of wealth, Elsie's mother dying two years after her second marriage, the young man and his child became all in all to each other for six years. He taught her, played with her, devoted nearly all his time to her; he had no business, always well supplied with money, there seemed no need for him to work. But when at length she went to school, he fell in with fast companions and wasted time and money in riotous living.

Elsie knew nothing of this for some time; he was still to her the same kind elder brother. When Mr. Strickland, justly enraged on account of his son's extravagandies, revealed to her the expenditures of the young man's life, she refused to believe it, and resolved to ask Frank to assure her that these reports were not true. They could not be; never in the eight years that she had loved him had she ever seen a fault in her hero.

"Frank," she said one evening when he had remained at home with her—those evenings were becoming more rare now than formerly—"father's been telling me some things about your wasting money and having friends that he doesn't like. Say he was mistaken, wasn't he?"

Frank flushed an angry red, but he spoke quietly. With all his faults he had never been cross to her. "My little sister," he said, "how old do you think I am?"

"Old enough to keep out of mischief," she answered, laughing.

"Old enough to choose my own friends without help from you or father. Don't mean to be cross, but I wish you wouldn't meddle with my affairs."

She turned away; he tried to become interested in a novel. In half an hour she returned and seated herself on a footstool at his knee.

"Please forgive me, brother Frank." "Forgive you! I wasn't provoked, or I shouldn't have been. My roughness was unintentional, and I have been penitent as possible ever since. Now let's change the subject, and think no more of my acquaintances and amusements."

"Well," she said reluctantly. "What's the matter?" "Something you told me not to talk about."

"Come, sit on my knee and confess, my little monitor, you are worried about me, is that the trouble?" "Yes, Frank."

"It's very foolish, dear, you don't know my friends, and ought not to judge me by their sayings. What-er-is-so-old he has forgotten a path-er-of animals young men are. What can I do, Elsie?" he asked after a minute's silence; "it's a very poor doctor who tells a patient he's sick, without naming a remedy."

"Nothing to do!" exclaimed the girl, "why don't you help your other little sisters, Frank?" "What do you mean?"

"Something I've been thinking of ever since the first day when I went with Mrs. Lawson and a friend of hers to the tenement houses in Stone alley, and while they were visiting the poor people in the rooms I sat outside and talked to the children. There were dozens swarming around the house. I told them how we all had the same Elder Brother, Jesus, and how that made us sisters and brothers. I've been several times since, and they seem to like to hear me. Only I can do very little for them, and they need help so much."

"Why didn't you tell me before, Elsie?" "Because you're away so much that I don't get any chance to talk to you alone, nowadays. I haven't told you about my Scotch girl either, have I? I met her there, but she's been to the house since, and she's so pitiful! Her grandmother came over from Scotland with her last year, and has had paralysis, so she can't move, although she knows Mary, and can talk now. And Mary has to support them both, since she can't do much. I'm going to make Mrs. Lawson take me in to see her some day."

"Probably you'll find she has lied to you. Those beggars seldom tell the truth."

"Frank, I know she was honest, I could see it in her eyes."

"Well, we won't fight over it; you can go, I suppose, under Mrs. Lawson's protection. If you want any money for your purposes, just come to me. I am getting a turn over a new leaf and do good, you understand. I would do almost anything for you, dear."

But one sad day, five months later, found Frank's promise unfulfilled, and carried his little sister home to God. It happened in this way: A pontoon bridge across the river had been condemned, owing to a new leaf and do good, you understand. I would do almost anything for you, dear."

But one sad day, five months later, found Frank's promise unfulfilled, and carried his little sister home to God. It happened in this way: A pontoon bridge across the river had been condemned, owing to a new leaf and do good, you understand. I would do almost anything for you, dear."

Frank Strickland's spirit was entirely broken. He left the city, he wandered in foreign lands, and he returned remorsefully of Elsie's disregarded wish, of the new leaf not turned over, the new life not begun. It was too late now, Elsie was dead. Yet her question haunted him. "Why don't you help your other sisters, Frank, as you said he put it aside. If she had lived, she might have taught him to care for them; now he could not endure tolling among those worthless people for one of whom Elsie had lost her life. Weeks passed, and Frank was summoned home to care for his father, who was seriously ill. The attack proved less dangerous than had been feared, and after three days the young man prepared to leave the city again. He went on the last afternoon to pay a farewell visit to Elsie's grave. Crouched close against the marble head-stone was a little heap, covered with an old plaid shawl, which started at his touch and was transformed into a pale, shivering young girl.

"Oh, sir, didn't he angry; if I had thought he was coming I'd never let her be here. I can say I'd see that you couldna bide the sight o' me soo, after Miss Elsie lost her life for mine."

Strickland turned away heartlessly, he did, indeed, loathe the sight of poor Scotch Mary. She drew near him timidly.

"O, sir, ye dinna ken how I hae greeat-ed o'er it. Ye think yerse' miserable, an' I mak' nae doot that ye are to be pitied; but times are nae easy wi' me either. Nick, ye'd say I'm aye aye, Miss Elsie, for I'll never forgit mysel' an' granny lies an' frets because she canna work, an' likely we'll balth starve lang afore she could winter's o'er. Ye're greetin' for Miss Elsie's death, but what she was the only one I'd ever ye'd be to be aye aye, an' I'd never money a time when she

went fastin'! That's hoo it'll be wi' me when granny's dead."

She turned away, but the old question had come back to Frank again; again the pleading voice was begging him to care for his other little sisters. An instant he paused irresolute, the next he was going after Scotch Mary. "I will bring home with you, child, but remember, if you have lied to me I will not help you."

It was a dark, grimy old house to which she led him with ragged children swarming in the alley and on the narrow stairway, fretful infant wallgas issuing from the closed doors, while women's harsh tones called the tiny youngsters outside to mind baby or get the pitiable supper for the drunken father. Frank hurried on, but they took hold on his way, asking: "Who's that?"

"Miss Elsie's brither," answered Mary, "come to see granny. Dinna stay him."

The children fell back, keeping their wondering eyes fixed on the young man until he entered the tiny attic room, whose neatness set forth more clearly its poverty. An old woman was lying on a heap of straw.

"Eh, my bairn, hae ye come back? What's that wi' it?"

"Frank came forward with Mary's introduction on his lips."

"Miss Elsie's brother," he said simply.

"An' whaur are ye here? Hae ye come to chide us for the bairn's death? We can't see it. I as her past the door one day; oh, but she lookt amaisht like one of God's angels, she was sae bonnie!" The old woman burst into tears. "O, spare us, God knows it's hard enoo hoo!"

"I did not come for that," Frank said quietly, "only to carry on a little of my sister's work."

Calling Mary to him, he put something in her hand, whispered a few words to her, and sent her away. "Eh, my bairn, ye're fechtin' hard sitting on the floor, holdin' the old woman's hand, as she told him what she knew of Elsie's visit to the tenement."

"I wassa sae much the little she could do to feed and clothe them that were sic' as she was. I as her past the door one day; oh, but she lookt amaisht like one of God's angels, she was sae bonnie!" The old woman burst into tears. "O, spare us, God knows it's hard enoo hoo!"

"Indeed, I must, but Mary has some little comforts for you in that bundle, and I as her past the door one day; oh, but she lookt amaisht like one of God's angels, she was sae bonnie!" The old woman burst into tears. "O, spare us, God knows it's hard enoo hoo!"

When Frank reappeared upon the stairs a sudden hush fell upon the children. He stooped to pick up a little toy, too small for the baby to play with.

"Thank you, Lord Jesus," the baby stammered.

"What do you mean?" he asked quickly.

"Be'n't you Jesus Christ?" queried a tiny boy, adding a disapproving look as Frank gently shook his head.

"Miss Elsie said as how he wor her brither, an' so we thought you was him."

"No, I'm not," he answered simply, feeling that he could not talk to them in this way.

In after days they listened spell-bound to his fascinating words. But even at that afternoon he could remember them a little happier.

"All who are hungry show me the nearest way out. I will forgive me every one of them that started. When each had been provided with a loaf, crisp loaf of bread, he called again: "How many of you want to do something for your brither Jesus Christ?"

The children eyed him wonderingly. "Why will ye want another loaf to some hungry one in the alley, in Jesus' name?"

They did not fully understand him then, but each stretched out his hands for the bread.

"When yer comin' again?" they asked as they turned back toward the alley.

"To-morrow," he answered, and returned home to tell old Mr. Strickland of his decision to remain in the city.

In Elsie's chamber that night, on his knees he uttered that prayer for ten years past: "Thank God for my little sister, and O, Father, I thank thee that through her thou hast introduced to me all my other little sisters and brothers in the tenement."—N. Y. Observer.

MONEY MAKING IN HARD TIMES.

Mr. Editor:—S. K. Jones asks if money can be made in the Plating Business in hard times. My answer is, with a good outfit it is the best business in the world. I have been plating in hard times of buying new. I'm making \$50 a week plating jewelry, tableware, bicycles, gold and silver. I have a list of names of the best plating outfit of D. Gray & Co. Plating Works, Columbus, Ohio. They furnish me with all the necessary tools, success and success is free. No experience needed. Work is elegant, custom-made, and I have a list of names. Sister has already made \$50 with her outfit. Anyone can do as we have. A READER.

HALF RATES

To Arkansas, Texas, Louisiana, Oklahoma, and Indian Territory, via the "Doston Bell House" route, half rates for fare and baggage. No stopovers on going trip. For full information write W. A. McQuinn, P. O. Louisville, Ky.

DEACON GOODENOUGH'S CONFESSION.

BY REV. J. F. BARTLETT

Slowtown was a prosperous little hamlet, a mile and a half from the main line of the A. and Z. Railroad. It was a farming community, whose spiritual interests were served by two churches, one of which had reluctantly parted with the Rev. Pralsehim Loudly, and went not fully ready to receive with open arms the new incumbent, the Rev. Erling Slowmore. "Bro. Slowmore is not like Bro. Loudly; a good man, doubtless, but not able, I fear, to fill Bro. Loudly's place." This was the remark of Deacon Goodenough. And Bro. Winterwork, a nervous man, who was always on hand (from December to March of each year) regretfully exclaimed: "How we shall miss Bro. Loudly's ringing exhortations, his energetic manner, which used to move us to actively, even when the Lord himself said he'd no power to do it. I am afraid that Bro. Slowmore will prove to be a little slow."

Oh, I cannot tell you all they said. Nothing downright mean; no, no, no; that; nothing actually unchristian; they were simply pitying themselves, and expressing fears concerning the future. You know what the outcome was, of course. Bro. Slowmore, a bright, consecrated, sensitive man, felt a chill from the start. They did not treat him unkindly, but they simply did not cooperate.

The first six months dragged wearily along, with scarcely any fruitage. The week of prayer was observed as usual, but everybody was glad when it was over. And the people continued to sympathize with each other, and to look back the fruitful past with the sterile present.

The preacher? He was heart-sick; worn out in body and distressed in spirit. He hungered for sympathy, and he found but little; he longed for Christian fellowship, but he longed almost in vain. He labored early and late, but results were small, because he toiled almost alone. Well, in the month of February of that year he was invited to assist a brother pastor in the small village of Sunny Slope. Ah, what a treat that was! How he was gladdened his heart, and rested his soul to see men and women moved by his words; actively responsive, under the gospel which he preached. Forwently he thanked God for the blessed oasis in the desert of his life, and he returned home to take up his thankless task again.

But in the meantime something had happened in the church in Slowtown. I will tell the story as nearly as I remember it. As usual, the young pastor was well out of the village, the deacons of the church—four of them all true men—held a conference. They were Deacon Goodenough, Deacon Fraizer, Deacon Fairman, and Deacon Anderson. And it was as follows: "What to be done? Things cannot go on this way; the people are dissatisfied, there are no conversions, the crowds are going to the other church; everything with us is on the down grade. What can be done, brethren, that they may be saved? Prayer; we must tell God about it. That's the only way out." A concert of prayer for the pastor, mind you; for you see, contrasting the prosperous days of Mr. Loudly's pastorate with the present state of things, they were unanimous in the feeling that they were in this sad plight because the Rev. Erling Slowmore was not as full of the spirit of God as he ought to be.

And so, quietly, without public announcement, the church convened, to spend an hour or a half in prayer for their pastor (an excellent thing for any church to do, by the way, two or three times a year). It had been agreed that Deacon Goodenough should conduct the meeting. After the people had sung "Prayer" makes the darkness, the deacons withdrew, the good deacon slowly rose and faced the congregation—two score of them. For thirty years he had prayed and labored for the interests of Zion in that one spot; he was honored and loved by all who knew him. Like a warrior, his prayers and his aims had kept company, and almost every home in Slowtown enshrined some memorial of his Christian service. The deacon stood in silence for a moment, as if hesitating to utter the words "The Lord is in prayer for their pastor (an excellent thing for any church to do, by the way, two or three times a year). It had been agreed that Deacon Goodenough should conduct the meeting. 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then at the season, and wondered what- ever he might mean. The good man continued:

"I can have to-night a rebuked, humiliated, penitent man whose eyes have been opened by the Spirit and the word of God; a man who cannot pray for anybody; but can only beat upon his own breast and cry, 'God be merciful to me, the sinner.' Let me tell you what I mean. The brethren had said that I must lead this meeting; I felt that it was to be an hour of great moment; perhaps it would mark a crisis in the life of our beloved church; and I felt the need of special preparation for this service. So I took to myself a half-holiday, and have been shut up with God and my Bible all the afternoon. It would take me too long, brethren, to tell you all that has passed between God and my soul this day; I will relate just the outline of it. I entered my room and shut the door—as Jesus directed, you know. I walked to the window, Bible in hand, while asking God to lead me. Suddenly my eyes were involuntarily fixed upon those words in the sixth of Luke, and before I knew it I was reading them aloud:

"And why beholdest thou the mote that is in thy brother's eye but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out that mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in the brother's eye."

"I was startled, almost afraid, for although my lips moved, it did not seem to be I, but God, whose voice I heard; and when I shut my eyes I could see those words before me in letters of fire. Will you wonder that I trembled? I did enter that room perfectly composed, but as I prayed, or as it may be, I was concerned; I thought there was no trouble anywhere, except in the weakness and inefficiency of our pastor. And here was God, by this direct revelation, calling me a hypocrite, and by the figure of speech which these verses contain, giving me clearly to understand that my personal fault, and my personal sin, and my own weakness is as much greater than that of the man I was about to pray for, as is the difference between the finest splinter and the heaviest stick of timber. And I, a Christian forty years, and a deacon in this church thirty years. Brethren, it broke me all up; I fell into my chair a wretched man; and while I sat there almost stunned, the Holy Spirit began to whisper some things to my heart:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one another. My little children, let us not love in word, neither in tongue; but in deed and in truth.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or as a tinkling cymbal.

"The end of the commandment must be love out of a pure heart. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

"And then to cap the climax there came to me those words of Paul to the Thessalonians:

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake."

"And now, brethren and sisters, the upshot of all this is, that for the last nine months I have been false to the spirit of all these commandments, without meaning to be. I feel that I have wronged the church, I have wronged the Lord, I have wronged my own soul, and I have not kept my covenant with Bro. Slowmore, simply because I loved Bro. Louie along with him. I haven't opposed him, but I haven't helped him, and I solemnly promised God forty years ago that I'd try to be always a helper, not a hinderer. I've broken that promise. I'm a miserable sinner and I know it; God forgive me, I speak not for you nor for anybody else, but as for myself, I know that the Spirit of God is saying to me at this moment, 'First cast the beam out of thine own eye.' Brethren, will you pray for me?"

"The deacon sat down; and would you believe it, nobody prayed, not for the space of thirty minutes. And why? Because prayer was not in order after such a confession as that. Everybody was weeping. Suddenly up rose Deacon Crain, and the tears running down his face. After several ineffectual attempts he managed to say:

"Surely the Lord is in this place, and he has spoken. I'm a guilty man; I take my place by the side of Bro. Good-enough. Pray for me." And so it went on in the same fashion for half an hour; and then they all got

down before the Lord, and opened their hearts to him as they had just done to one another. And then they sang "The Lord is in the midst of us." The meeting ended; they had been there an hour and a half, and not one of them had offered the prayer he expected to pray when he came. But each had the assurance in his heart that the dawn of a new day was just at hand; and to relate, easier for the heart, than to feel a strong desire to take the pastor by the hand.

Next day, which was Saturday, when the pastor stepped off the cars on his return, from Sunny Slope, expecting to walk the mile and a half to Slowtown, he was surprised to find Deacon Good-enough at the station with his carriage, come to drive home. This has never happened before, nor had the deacon ever seemed so brotherly, and it made an impress of comfort upon the hungry heart of the young preacher.

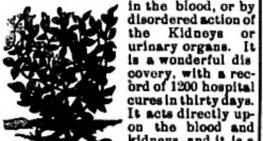
Sunday came, one of those beautiful winter days God sometimes gives his people. Of course there were fewer empty seats than usual, though the preacher knew not why. There were reasons why he preached with greater freedom and power than he had ever done before. He had for ten days been in a place where sinners were being saved, and that inspires as nothing else can. Another reason, he did not know, but we know, because we were present at that wonderful meeting two evenings before.

I have now told you how the great revival in Slowtown began; a work of grace that wonderfully blessed the entire community, and inaugurated an era of prosperity in the church of which we have been speaking, such as she had never known before. The blessing dated from the hour when Deacon Good-enough related his experience that memorable Friday evening. —Standard.

CERTAIN kinds of plants that be at the bottom of the ocean, when their flowering time comes, elongate their stalks, and reach the light and float upon the surface. They when they have flowered and fruited, they sink again into the depths. So should our Christian life come up to the surface and open out its flowers there, and show them to the heavens, and to all eyes. Does our Christianity act like that?—Sunday Companion.

### NEW CURE FOR KIDNEY AND BLADDER DISEASES. RHEUMATISM, GOUT, GRAVEL, AND ALL OTHER URIC ACID AFFECTIONS.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by



in the blood, or by Rheumatism, Gout, Gravel, and all other uric acid affections. It is a wonderful discovery, with a record of 1200 hospital cures in the United States. Its active ingredients are on the blood and kidneys, and it is a true specific, just as "Piper Methystrinum" as quinine is in malaria. It has the strongest testimony of all millions of the Gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10th, the testimony of the Rev. B. Moore, D. D., of Washington, D. C. was given, describing his years' suffering from rapid disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Canton, Mass., passed over a number of gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister and a man of God, who had been struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength, and in fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness. He was cured by the use of Alkavis by all his home-physicians without the least benefit, and finally completely cured in a few weeks by Alkavis. He writes that he is now well, and really wonderful. Mrs. James Young of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up, when she found Alkavis, and was promptly cured of Kidney disease and restored to health. Many other ladies testify to the wonderful curative powers of Alkavis in the various diseases peculiar to the female sex.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introducing it to the world, they send a free treatment of Alkavis prepared by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other afflictions due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entire, free to prove its wonderful curative powers.

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- BEYER-BACHMAN Pittsburgh
- DAVIS-CHAMBERLAIN Pittsburgh
- FARMER-TOOK Pittsburgh
- ANCHOR Cincinnati
- ECKSTEIN Cincinnati
- ATLANTIC New York
- READLY New York
- BROOKLYN New York
- JEWETT New York
- WELSER New York
- UNION New York
- SOUTHERN Chicago
- SHIPMAN Chicago
- COLLIER St. Louis
- MISSOURI St. Louis
- RED SEAL St. Louis
- SOUTHERN St. Louis
- JOHN T. LEWIS & BROS CO Philadelphia
- MORLEY Philadelphia
- SALEM Salem, Mass.
- CORRELL Buffalo
- KENTUCKY Louisville

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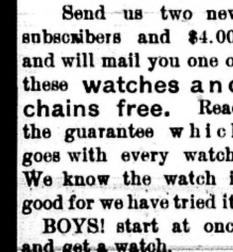
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**THAT OLD HISTORY.**

You notice in your issue of February 25 Mr. Maurice Thompson's article in the *Independent* on the "History of the Keokuk Baptist Association," by Elders Lemuel Burkitt and Jesse Read. I have a copy of the book, and as Mr. Thompson, I presume, is a Northern man, I want to call his attention, and all of his way of thinking, to a record made by that Association. At its session at Ballard's Bridge in 1788, the following query was sent to the Association:

"What shall the master of a family do with his slaves who refuse to attend at the time of public prayers in the family?"

The following answer was given: "We think it is the duty of every master of a family to give his slaves liberty to attend the worship of God in his family; and likewise it is his duty to exhort them to it, and endeavor to convince them of their duty; and then leave them to their own choice."

The query was written by Eld. Burkitt, afterward one of the historians of the Association, and the answer was the unanimous opinion of the Association itself.

It is easy to use words without any special reference to their meaning, and so I suppose Mr. Thompson calls those old North Carolina Baptists "the Southern Puritans, grim, dogmatists, unswerving opponents of 'liberal theology.'" How about the dogmatism of the above answer on the question of the negro's religious liberty when he was a slave? Is it the doctrine of the Puritans of New England on the negro question? Let's see.

On October 25, 1797, Rev. Matthias Plant, a "Puritan," wrote, in answer to certain questions put to him by "the Secretary of the Society for the Propagation of the Gospel," as follows:

"6 Negro slaves, one of them is desirous of baptism, but denied by her master, a woman of wonderful sense, and prudent in matters, of equal knowledge in religion with most of her sex, far exceeding any of her own nation that ever I yet heard of."

Why should such an applicant for baptism be denied? The reason is found in the fact that in the Puritan State of Boston church membership was equal to citizenship, and citizenship was equal to freedom! "As early as 1631 a law was passed admitting no man to the rights of 'freemen' who was not a member of some church within the limits of the jurisdiction of the colony."—History Negro Race, Williams.

No wonder that Hildreth says: "Zealous for religion as the colonists were, very little effort was made to convert the negroes, owing partly, at least, to a prevalent opinion that neither Christian brotherhood nor the law of England would justify the holding Christians as slaves." It seemed to be a choice between the individual's estimate of the value of the negro's body as a slave, or the worth of the salvation of his immortal soul. While North Carolina Baptists were "exhorting" their slaves to come to family prayers, and were also giving them seats in their regular churches that they might hear the same preaching of the gospel their masters heard, the Puritans were denying them baptism and the rights of church membership and making very little efforts to convert them lest they might lose their property in them.

By the way, this suggests the most remarkable fact in the history of religion in the United States. That fact, approximately stated, is this: From the time of the intro-

duction of slavery into this country until its abolitionment less than five-sixths of the negroes were owned by other Christian denominations than the Baptists, the Baptists owning not as much as one-sixth, and yet at the close of the civil war, when the negroes entered upon the enjoyment of their freedom not less than two-thirds of them were Baptists. That is to say, that the Baptists, mainly of the South, owning certainly not more than one-sixth of the American negroes had evangelized not less than four-sixths of all those who had taken church membership. That is to say, the Baptists had led to Christ, not only as many slaves as they owned, but at least half of all the slaves of Methodists, Presbyterians, Congregationalists and Roman Catholics, and others, who had been led to profess faith in Christ. I regard this as the most remarkable fact in the history of Christianity in this country, and the brightest jewel in the crown of glory which history will place on the brow of Southern Baptists. For years I have been studying the matter, and hope some day to give the world a history of the Baptists of the South in their relationship to slavery. The facts of that history will certainly open the eyes of Mr. Thompson and all who think the Baptist forerunners in the South should be classed with the Puritans.

Ablene, Tex.

R. T. HANKS.

**"CUBA—PAST AND PRESENT."**

The above caption is the title to an interesting tract by Rev. O. F. Gregory, D.D., published by Maryland Baptist Mission rooms, No. 302 N. Howard-street, Baltimore, price two cents.

It is the latest publication on the Cuban situation and forecasts the future religious condition on the island.

In view of the fact that Cuba's complete independence seems assured and cannot be much longer delayed, this tract will be found especially interesting and instructive.

The following extracts are reproduced from its pages:

"The struggle for religious freedom is inseparably linked with that for political deliverance.

**IF CUBA BECOMES FREE**

It will bring to the Baptists of this Southern land an opportunity and a responsibility such as has never been theirs before, nor has God ever given to any other people.

"The fall of Spanish power will more than likely result in the overthrow of the State church in Cuba. All her resources, hitherto drawn from the people through the government, will be cut off. Her priesthood, who are all of Spanish birth, must follow the footsteps of the Spanish soldiery and find a refuge in other lands.

"Her houses of worship will be deserted, their altars abandoned and her people scattered like sheep in the wilderness without a shepherd. In that hour of mingled good and evil will come both the opportunity and the responsibility of which we speak. Our Baptist people, the only Protestant organization upon the island, can and must be made the nucleus about which to gather the men and the means to fill Cuba with the knowledge of Christ.

"Every door will be open to us. Every influence will be in our favour. With proper exercise, by the divine blessing, we can then win Cuba to Christ in a period less than it will require Gomez to achieve its political freedom. A nation may be born in a day.

"When that opportunity comes there must be no delay. Everything

should be ready for the movement. The Home Mission Board, under whose direction it must be made, must be ready to forward the men and the means to every part of the island without hesitation and without delay.

"What a shame it will be if, when it arrives, our Home Mission Board should be found so hampered by existing obligations as to paralyze its efforts, and some other Mission organization should step in and take our crown!"

**The Western Recorder:**

DEAR SIR: Recently by the co-operation of the students of the Theological Seminaries here, and other Christian friends, a census has been taken as far as practicable of the seating capacity and the church attendance of the evangelical Protestant churches of Louisville (the white members; this does not include colored people). It is a pleasure to me to place the summary of these statistics at your service for use during the week ending March 27th, 1897, if you should so desire.

The thought that is in my mind is whether these figures can be so used as to stimulate the activity of our Christian workers through the city.

Yours very truly,  
THOS. E. CONVERSE.

91 churches report Seating Capacity	32,890
94 " " Membership	23,472
94 " " Men Joined (1896)	169
94 " " No. Joined (1896)	1,237
94 " " at Morning Service	14,367
95 " " at Evening Service	10,453
94 " " Sunday School	13,623
95 " " at Prayer-meeting	2,207

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Solid color Serpentine Cloth, in all colors, cream, lemon, ciel, pink, green, heliotrope, chardreuse and cardinal, yard.....	4-inch All-silk Cream Ribbon, with colored stripes, regular price 23¢ 40¢; our price.....	All-wool Black Henrietta, 38 inches wide; go on sale as a great bargain at.....
Stylish Scotch Mixtures, in the new combinations, are going fast with us at, per yard.....	3 1/2-inch All-silk Cream Moire Angles, with colored striped edges, at.....	Extra quality Black Serge, 40 inches wide, regular price 65 cents and 75¢ per yard.....
Mozambique, a pretty new dress material, 36 inches wide at, per yard.....	3 1/2-inch All Colors, Extra Quality Moire Antique, worth 40 cents; per yard.....	Fine All-wool Black Cheviot; the very thing for Stylish Coat Suits, 40 inches wide; per yard only.....
Those beautiful Bourrette Suitings, 42 inches wide, in the new spring combinations shades of beige and green, blue and tan, chardreuse and tan, only, per yard.....	Exquisite Striped All-Silk Ribbons, 3 1/2 inches wide, worth 50 cents; at.....	Lupin's Celebrated All-wool Crepe de Chine, 40 inches wide, worth \$1 per yd; goes at.....
	Those Stylish 3 1/2-inch Checked Ribbons, in numerous combinations.....	Priestley's Black Figured Soliel, 44 inches wide, a very popular fabric; per yard.....
	4 1/2-inch Elegant All-silk Taffetas, with checked edges, worth 60¢ per yard; only.....	

<b>Separate Skirt Movement.</b>	<b>Our Ladies' Waists are Beauties.</b>
Ladies' Black Mohair Dress Skirts, in large or small figures, lined with rustle cambric, and bound with velvet; on sale this week at.....	50¢ For Ladies' Light or Dark Shirt Waists in fancy figures and stripes with narrow cuffs, new style sleeves and detachable collar.
Ladies' Fine Quality Black-figured, Silk-finished Brillantine Dress Skirts, four yards wide, bound with velvet and lined throughout with rustle cambric; at this sale.....	74¢ For Ladies' Light or Dark Shirt Waists, in all the new shades, large or small figures, new style sleeves and detachable collar.
Ladies' Splendid Twilled Cloth Skirts, in the beautiful shades of green, four yds. wide, finished seams, lined with rustle cambric and bound with velvet.....	98¢ For Ladies' Light or Dark Shirt Waists, solid grounds, with black or fancy colored figures, new style sleeves, with detachable cuffs and collar.
Ladies' Elegant Brocaded Satin Skirts, in swell patterns, four yards wide, finished seams, lined with rustle cambric and bound with velvet. A great bargain at \$12; our price.....	\$1.14 For Ladies' Black Lawn Shirt Waists, with small heliotrope, pink or blue flowers, new style sleeves, with detachable cuffs and collar of the same material.
<b>Hosiery.</b>	<b>Leather Goods.</b>
15¢ For Ladies' Tan Ribbed Hose, stainless; worth 25¢.	BELTS. BELTS. BELTS. Ladies' Tan, Brown or Black Leather Belts with neat Buckles.....
25¢ For Ladies' Fine Fast Black Opera Hose length; worth 50¢ per pair.	Extra quality Lined Leather Belts, all colors and sizes, each.....
25¢ For a lot of Pretty Boot Pattern Hose; worth anyway 35¢ a pair.	Those cute little Leather Chataine Bags in black or colors, each.....
35¢ For Extra Long Black Lisle Hose; worth 50¢.	Another line of Chataine Bags in new colors at.....
	60¢ For Fancy Figured, Light or Dark Silks, 18 inches wide; regular 50¢ values.
	60¢ For Lovely Two-toned Taffeta Silks in all the pretty shades.
	60¢ For stylish new effects and colorings in Novelty Silks for Waists and Dresses.

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LAS CRUCES NOTES.

I have just read in the RECORDER of the 18th Rev. D. Y. Bagby's letter from Albuquerque, New Mexico. It suggests to me that a few items from Las Cruces, on the same road, a hundred miles or more south, will be of interest to your readers.

In the outset, let me say, I believe this territory has been sadly overlooked by the Baptist denomination. The Mexicans, under the despotism of idolatrous Romanism, constitute the population in the main. Slow is the progress of reform, it is true, but with the material aids in the forms of railroads, health and home-seekers and educated, cultured, enlightened visitors, officers, officials and the like, it seems a field ready for the sower.

At this time Rev. Carruth, of Meridian, Tex., a Baptist minister recently ordained, is here, at his own risk, venturing to preach Baptist doctrine in this town. I think I am safe in asserting that he is the first of our denomination who has made so bold an attempt as to open his mouth for Jesus under the commission, "Go ye into all the world, etc.," in this community. He represents no board; he asks for no support except that which comes through collections; he rents furnished rooms for himself and family; he rents a hall or church when it is the only alternative; he preaches on the streets. A few days ago, at the earnest solicitation of a saloon-keeper—of the "Only Second-class Saloon in the World"—to preach in his bar-room; he accepted. The company gave respectful attention. Since then a few of these go to night services. A placard one morning last week was found at a street crossing which read thus: "Go to-day to hear the man preach who walked three miles hunting a room for religious services—but failed."

Mr. Carruth is an ex-lawyer. So much was he haunted and pursued with the thought that God had special work for him to do in the ministry that he gave up the practice and entered upon the labor of a preacher. May God sustain him and keep him to the end. A stranger, unknown to fame, his own simple story, is all we have.

Dr. Gambrell was at El Paso last night! Will he wander up this way to-day? No; some one will dissuade him. Rev. Millican, of the first Baptist church of El Paso, will in a short time start out as a missionary a la Carruth. Is not this something new under the sun? With enough such spirits the world will speedily become evangelized.

The Northern Presbyterian Presbytery is now in session in this town. It is composed of a small number of delegates, but they are builders, laying the foundation for coming workers. Under the direction of two faithful women missionaries they have a flourishing mission. The Southern Methodists are at this time much encouraged in their work. The Northern Methodists, owing to a faction, fell apart with nothing left but a neat house of worship. The Episcopalians eight months ago rallied, re-organized, called a minister and set out with renewed zeal. The first of March their undershepherd left them for a more lucrative field.

So it is. The Catholics continue to hold undisputed sway.

The College of Agriculture and Mechanic Arts is located here. This is the seventh year of its existence. Oward and upward, slowly and surely, it is advancing. Yesterday was the annual meeting of regents for the election of a faculty and helpers. The entire number, twenty,

all told, were re-elected. This is a fine compliment—as deserving as fine.

We are in the Marilla Valley, celebrated for its equable climate, its orchards, its alfalfa, its apiaries, its river beds of the Rio Grande and historical interests. The dam, the largest in the world, in course of construction for affording better irrigation facilities, is at present inflating the hopes of the real-estate owners. An improvement will be hailed with gladness.

C. S.

SOUTHERN BAPTIST CONVENTION.

The Forty-second Session fifty-second year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches and citizens of Wilmington, N. C., be held in the meeting house of the First Baptist-church of Wilmington, beginning Friday, May 7th, 1897, at 10 A. M.

The annual sermon will be preached by Rev. R. A. Venable, D.D., of Mississippi, or his alternate, Rev. W. R. L. Smith D.D., of Missouri.

LANSING BURROWS, Sec's. OLIVER F. GREGORY, JONATHAN HARALSON, President.

RAIL ROAD RATES.

The Southern States Passenger Association, the Seaboard Air Line, Chesapeake & Ohio R. R., Associated Railways of Virginia and the Carolinas, the Baltimore Steam Packet Co., (Bay Line); the Memphis and Charleston R. R., Norfolk and Western Railroad over its own line, the Norfolk & Washington Steamboat Co., and all lines south of Washington, as far as heard from, have granted the following:

Rates of one first-class fare for the round-trip, tickets of ironical signature form, limited to continuous passage in both directions, to be sold May 3rd, 4th, 5th, 6th, and 7th, 1897, valid for return within fifteen days from date of sale. Application has been made to have them extended and made good for return within fifteen days additional upon their deposit with Joint Agent at Wilmington on or before May 18, 1897.

OLIVER F. GREGORY, Secretary in Charge of Transportation. Baltimore, March 25th, 1897.

SOME OLD MINUTES OF SALEM ASSOCIATION.

I have a file of minutes of Salem Association, begun by my grandfather, John J. Jeffries, in the year 1811, and continued by various members of his family until the present. There are nine missing numbers, viz., 1824, '26, '29, '79, '80, '84, '86, '90, '92. I would be greatly obliged to any one who will furnish me with any or all of these numbers, or information of the same. I will pay any reasonable expense.

The minutes themselves differ from one another in more particulars than one. The older minutes are briefer; the first (1811) has only four pages, two of which are given to the Circular Letter; the later ones are increased to twenty-five or thirty pages. They differ much in arrangement and contents. The older ones have "Circular Letters" from one to four and one-half pages, many

"Queries" from the churches, and corresponding letters from sister associations, but these are absent from the later minutes. One of the "Queries" from Cedar Creek church, 1811, is the following: "Is it agreeable to the Gospel Mission for the ministers thereof to publish and preach Funeral Sermons? If it is, we wish to know the Scrip-

ture that authorizes it." The answer is in the negative. In the later minutes are found "Corresponding Letters" reports on books and periodicals, education, orphans' home, missions, district, state, home and foreign, ministerial aid, Sunday-schools, but are absent from the older minutes.

From the "Circular Letter," 1895, the following extract is taken: "It is now just 40 years since Severns Valley, Cedar Creek, Beargrass and Cox's Creek churches met at Cox's Creek meeting-house, and were constituted into the Salem Association. . . . At this time (1875) the whole number of communicants was 129 with 3 ministers, viz., Joseph Barnett, John Whitacre and Wm. Taylor. . . . The following resolution was adopted: "Resolved, That the churches have adopted the Philadelphia Confession of Faith and Treatise of Discipline thereto annexed, and hold ourselves in full fellowship with the Philadelphia, Ketchikan, Monongahala Associations." "We now have four thousand seven hundred and sixty-three communicants" (Minutes 1890).

In 1833 is the first notice by the Association of any disturbance to the churches on account of Campbellism. Two queries came to the Association, one, viz., from Cedar Creek, should the Baptists "receive the baptism of the Reformers as valid?" The other one, from Rolling Fork, is, should a church "receive the baptism of any person that has been immersed by the 'Christian body?'" Each is answered in the negative.

The Association took its first action on temperance in 1804 at Mount Pleasant church. Dr. Spencer has it (Hist. Ky. Bap., vol. ii., p. 58) 1849, which is evidently a misprint, as there is nothing at all on temperance in the minutes of that year. The resolution was offered by Bro. W. L. Morris, and speaks in no uncertain tones against this evil. The first notice I find of Sunday-schools is 1849 when it was recommended to the churches "to get up and sustain a Baptist Sunday-school in each church in the Association." This recommendation has not been fully complied with, though a half century has passed!

I give now a list of the names of the moderators and clerks of the Association since 1811. The time when each is elected is given, each one serving till the election of his successor:

- Moderators—1811, W. Stalard; '14, J. H. L. Moorman; '16, W. Stalard; '19, T. Hubbard; '28, J. Hobbs; '30, D. Thurman; '33, T. Hubbard; '34, S. Minor; '37, J. Rodgers; '40, J. Nall; '41, J. Rodgers; '52, S. Haycraft; '53, J. Rodgers; '55, J. English; '62, G. H. Hicks; '63, J. English; '70, G. H. Hicks; '72, J. English; '75, J. W. Hayes; '79, A. J. Nall; '81, I. W. Bruner; '82, S. H. Bland.
- Clerks—1811, J. Lewis; '23, D. Thurman; '25, S. Clark; '27, J.

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H. G. V. Wintersmith; '81, D. S. Roberts; '85, M. R. Gardner; '89, J. P. Jenkins; '95, M. R. Gardner. T. J. DUVALLE. Vine Grove, Ky.

Fell to the Floor HIS LEGS SUDDENLY GAVE OUT.

Thomas P. Bigg, of Cleveland, Stricken as He was Preparing for a Visit to Friends.

From the Leader, Cleveland, Ohio.

Of the list of the many so-called incurable diseases none has proved to be more of an enigma to the most learned and accomplished physicians than locomotor ataxia, or as it is more commonly known, creeping paralysis. This dread disease has baffled their skill, and they have been forced to admit that they cannot successfully cope with it. All they have been able to do is to mitigate the accompanying pain and suffering; beyond this the science of medicine has been of little or no avail to the many unfortunates who have contracted the dreadful malady, which, many people, especially those who are thus afflicted, believe to be a forerunner of the grim messenger of death.

Thomas P. Bigg, who lives at No. 1073 St. Clair Street, corner of Lawrence St., Cleveland, O., has been suffering from locomotor ataxia for nearly five years, and nothing but the wonderful efficacy has prevented his dissolution long before this.

The malady is directly attributable to his exposure during army life. He enlisted in the Third Regiment Ohio Cavalry in Toledo, and served nineteen months in the volunteer service, and after the close of the rebellion, eight months in the regular army. "At first," he said, in narrating his experience, "my stomach went back on me, and for six weeks I was laid up in a hospital in Texas. Ever since that time that organ has caused me trouble, and about seven years ago the doctor told me I was suffering from acute indigestion. That was bad enough, but four years ago last July paralysis came on, and I have been using these crutches ever since. The paralysis was in my right leg, and it came rather suddenly. I noticed at first that my knees were a little stiff a sort of rheumatic pain, you know. This quickly developed into paralysis.

"I tried all kinds of remedies, and I tried physicians, but I did not improve. All this time, though, I was holding my own—wasn't getting any worse. A short time ago I was induced to try Dr. Williams' Pink Pills. I did not expect this last venture would prove any more beneficial than all the others which preceded it. But I am pleased to say it was most agreeably disappointed. Dr. Williams' Pills are simply wonderful! I began to use them two months ago. My legs then were perfectly numb and cold nothing could warm them. After suffering with paralysis for more than four years, I now experience a comforting feeling of warmth in my lower limbs. I tell you I feel like shouting when I think of escaping from my bondage, and my mind is on the subject pretty much all the time. I intend to continue the use of the pills until my legs are as good and useful as they were in their best days, and I feel that this will be soon."

"What effect have the pills had upon your stomach?" Mr. Bigg was asked. "As regards that," he said, "I am pleased to say that my stomach which has been seriously out of order for thirty-five years is in bad shape. Nothing used to stay on my stomach, and I was subject to violent fits of hiccoughing. Then I would have to take an opiate to get to sleep. But now I find that food stays on my stomach, though I do not suppose that organ will ever be as good as it was in its prime. Still, I am satisfied to think that it is improved so such a degree, and that I can eat with a feeling of ease."

For six years until a month ago, October, 1896, Mr. Bigg kept a stationery and confectionery store at No. 347 East Madison Ave., directly opposite the Madison Ave. School. He sold out his business and can now be found at any time at No. 1073 St. Clair St.

Dr. Williams' Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price. 25 cents a box, or six boxes for \$1.00 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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From Adirondacks.

W. Ball, Editor and Publisher of the Mountain Mirror, Restored to Health From La Grippe by the Use of DR. MILES' RESTORATIVE NERVEINE.



FOR over a year I suffered with complete nervous prostration as the result of La Grippe, writes Mr. Ball of Lake Placid, N. Y. Doctors did all they could but their efforts were without results, and I grew worse. My trouble affected my mind, but kind nature came to my relief by helping me to think, 'If I only had a helping hand to aid nature to build me up slowly and surely.' The result was I refused all other medicine and my wife procured a bottle of Dr. Miles' Restorative Nerveine which I took faithfully and am fully restored to health. I write this hoping it may help others, for Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants. DR. MILES' MEDICAL CO., Elkhart, Ind.

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The Farm

Hogs are dying in Graves county from some unknown disease.

Weihl purchased of various parties in Bourbon county hogs at 3 1/2 cents, to be delivered April 20. R. H. Ragsdale, Palaski, Tenn., recently sold a three-year-old native jack for \$400.

W. E. Muncey & Co., are buying and shipping about 500 dozen eggs per day, paying for them 6 1/2 cents, says the Richmond Register.

The Elizabethtown News reports sales of 200 export cattle at 3 1/2 to 4c and two polled bulls, a yearling and an aged, for \$50 and \$100.

The Times says there were 250 head of cattle at Georgetown Monday. Tennessee oxen brought 3 1/2 to 3 3/4, and feeders from 4 1/2 to 4 3/4; broke mules \$50 to \$75.

H. F. Hillenmeyer, of the Blue Grass nurseries, is not inclined to the opinion that peaches are badly injured or killed. He considers the prospects for all kinds of fruit above the average for this period.

About 800 cattle at Mt. Sterling on Court day; quality fair; no good feeders on the market. Sales were brisk. Some yokes of cattle sold as high as 4 cents, but the best sale of steers was at from \$3.25 to \$3.60.

At Danville on Court day there was a healthy demand for good stock cattle and those sold brought good prices. Forty head of 900 pound cattle sold at \$3.75. One lot good stockers at \$3.75 to \$4. Plug horses and mules dull.

Anderson & Spilman bought of Hood Worthington his growing crop of wheat, seventy-five acres, at sixty cents per bushel. This is five cents lower than the same firm recently paid for one or two other crops.—Danville Advocate.

If you have heavy breeds and want eggs next winter, by all means have the brood come off in April, that the pullets may mature in time for fall and winter business; in fact there is very little chance for profit from hens hatched during the latter months.—Anderson News.

Mr. W. H. Cooke, of Smith's Grove a few days ago sold 120 head of cattle, of the average weight of 1,216 pounds, to C. B. Smith & Bro., of Bowling Green, for \$6,126.80.—Georgetown Times

The Stanford Journal notes the sales of a lot of shotes at \$3; some fat hogs at 3 1/2, a lot of yearling heifers at 2 1/2 cents; 24 long yearlings at \$22.25; a bunch of 450 pound heifers at \$13.50; some 900 pound cattle at 4 cents.

Georgetown Court.—B. B. Peak, reports 250 to 275 cattle on the market. Tennessee oxen from \$3.25 to \$3.50 per hundred; yearlings from \$4 to \$4.25; feeders from \$4.25 to \$4.50; calves \$4.90; milk cows \$25 to \$35; broke mules \$50 to \$65; plug horses \$20 to \$30. No sheep on the market.

Sam Dudderard sold to Leavelle & Burnside, of Garrard, his lambs for July delivery at 5 cents. A dash over the blue grass section of the state shows that the wheat is looking unusually well. J. K. Carson and F. P. Bishop have formed a partnership and are buying stock on a large scale.—Interior Journal.

Harvey Moore sold his crop of lambs to Walter & Co, for 5 cents first delivery and 4 cents for second. We have heard of some sales at 4 1/2 cents for second delivery. Mr. Lay, of Dixville, sold twenty-five barrels of corn for \$1.25 a barrel. W. M. Procter, near Burgin sold about 100 barrels of corn to different parties to feed cattle at \$1.50 per barrel in the crib.—Hardsburg Democrat.

DOES FARMING PAY?

DOES ANY OCCUPATION PAY?

Editors Country Gentleman:

In these hard times many are asking this question, and a large share of them are inclined to answer in the negative. In each individual case it would be equally pertinent to ask: Does grocery-keeping pay? Can the questioner make it pay doing business for himself at anything, or had he better become a hireling and draw a salary for the remainder of his life?

The writer is intimately acquainted with a man who began life as a farmer and is now drawing toward life's close as a farmer, but spent twenty odd years of his prime in trying to find out something that was better. In his youth he greatly coveted a literary career, and firmly believed he could ascend the temple of fame. Soon after his graduation from college he left the paternal farm and took a secured place as a reporter on a great metropolitan daily. Doubtless the knowledge that there was a \$30,000 farm behind him, to which he was practically the only heir, caused him not to do as good a grade of newspaper work as he would have done if he had known that his bread and butter for the rest of his life depended on it. But he had set out with the determination not to go back to the farm, and a big resolution not to be defeated made him do nearly, if not quite, his best.

He traveled and wrote a great deal for papers and magazines, and his manuscript was very seldom rejected. He had the satisfaction of becoming a contributor to the magazine which is accorded the highest literary rank in America. He wrote books, some of which yielded him a small profit and others yielded none.

He made a fairly good income—\$1200 to \$1500 a year—yet he found himself rapidly becoming a Bohemian; whether he earned little or much, he was spending it all, every dollar. As a reporter, it was his business to make the acquaintance of all classes and conditions of men, and more especially, aside from his craft, artists, actors and pony-a-liners. He tramped over the Alps with a fine landscape painter whose poverty was so deep that he spent only a few pennies twice a day for schnapps (whiskey), and gained his bed and his bread mostly by appeals to the charitable. He saw cultivated and capable men, good critics of Shakespeare, work for \$40 or \$45 a month to hold a position as clerk, for which there were many applicants, and pay \$3 for a hired suit of clothes to wear one night at a ball, to keep up appearances. He could not forget, on seeing this, that he had packed wool on his father's farm in a suit which cost about \$3, and at night put on a suit which cost \$30, and attended a party as a gentleman. Everywhere he went, in the circles of men receiving about the same income to which he had been accustomed at home on the farm, he found a skinny boarding-house life or narrow family conditions—families perhaps with money in the savings-banks, yet owning nothing else—everywhere in the city a straining after appearances.

He went back to the farm, a wiser man. It was only an arm's-length from the village, and when he drove in for the July magazine and the daily paper, the basket of eggs and the tub of butter under the buggy-seat paid his grocery bills. When he was listening to the lecture on the single-tax theory, the sow and pigs were growing in the fence corner. The \$30,000 farm had shrunken more than

one-half in its valuation, but somehow or other it seemed as if there was always a pumpkin in the corn-shock just when the good wife needed one. He could sit up until ten o'clock reading "The Light of Asia" without any worry as to how the ten barrels of apples in the cellar were to be paid for tomorrow.

As the squire said, "There was always a little something coming in." First in the spring were the apples, and potatoes out of the pit, then a bunch of fat sheep, next the wool clip, maybe some old wheat, then the new wheat, a few hundred bushels of corn, some fat steers, and lastly the pork. And the wonderful store of sausage, scrapple, spararibs on ice, mince pies, turkeys, &c., provided for winter—somehow it seemed as if they had not cost anything in particular—"jest growed"—for even the sage and the onions of the stuffing came from the farm.

The circumstance which was most conclusive of all was that, after working all day, even at butchering hogs, with a bath and a change of apparel he could be a gentleman, sit in the parlor and enjoy his daughter's piano-playing, or meet with his neighbors in the lecture-room. He decided that farming was paying him well, even if, after paying all his children's college bills, &c., he did not save a dollar—just came out even at the end of the year.—S. POWERS, in the Country Gentleman.

HOME JOURNAL HINTS.

The Ladies' Home Journal furnishes the following:

To Keep Wrinkles Away.—A simple preventive against the appearance of wrinkles is this: Saturate a soft towel in very hot water, wring it and apply it to the face, keeping it there for at least twenty minutes. Then dry the face very gently. This must be just before going to bed. When traveling, if the skin is very sensitive, do not bathe the face except at night, and in the morning, and then throw a few drops of tincture of benzoin into the water, so that it may be made soft and agreeable to the skin.

Christmas Fruit Cake.—A delicious Christmas cake may be made by creaming together one pound of sugar and three-quarters of a pound of butter; add nine well beaten eggs and two tablespoonfuls of molasses in which a teaspoonful of soda has been dissolved; a wine glassful of milk, one pound each of currants and raisins, two ounces of citron, one grated nutmeg, and one teaspoonful each of cloves and cinnamon. This quantity will make two large loaves.

Framing Pictures.—"Frame your pictures simply," writes William Martin Johnson. "The frame should not be noticeable except where it is needed for decorative purposes. Oils require the gold (not gilt) frame. The shadows in a gold frame are neutral and do not interfere with the color scheme of a painting. Aquarelles should be given usually a wide whitening, which will give the delicate tones a chance for life. A narrow white molding will never offend the eye. I do not advise the natural wood in frames, except on architectural subjects or mechanical drawings, then they are consistent. Frame photographs either with a mat or without; this, of course, depends upon the size. The flat oak moulding stained a dark green and close up to the photograph is good, or use a gray or green mat passe-partout. Engravings, etchings or drawings are more satisfactory in black frames. They seem to lead color to pictures in monochrome."

The best lamp-chimney word in the world is "Macbeth," whether English or French or Flemish or Dutch.

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Nothing could be fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C. of New York City.

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Items of Interest.

M. Megala at a meeting of the Paris Academy of Medicine, said that dogs, like human beings, were more inclined to nervous diseases than they used to be. He declared that many a poor dog had been killed for hydrophobia when the real trouble was epilepsy.

The Lighthouse Board has come to the proposition of the rigors of the sea-birds on the Hawaiian Islands on the Pacific Coast. The eggs have been eaten by the natives and Greeks in enormous quantities and sold in San Francisco. This has continued till the birds were in danger of extermination, and the Board has come to the rescue none too soon.

There is a great demand for dogs in Alaska, and an agent has been buying them up in Oregon. Dogs are the only carriers which can stand the rigors of the trip up the Yukon, and the development of the mines have increased the demand for them. Eskimo dogs are the best, but they are very expensive, and say rough-coated dogs will do.

A gas and an oil line pass under a small stream near Franklin, Pa. These lines are to be laid in a trench in the mud of the pond. The result is bubbles resembling soap bubbles, but more iridescent. Some are more than a foot in diameter. They are stronger than soap bubbles, some of them soaring over the tops of the trees.

The House of Representatives of the Imperial Diet of Japan has passed a bill for adopting the metric standard on Oct. 1st of this year and stopping the free coinage of silver. The silver already coined is to be received at the ratio of thirty-two and a fraction to one. This leaves Mexico and alone as a free silver country. In China silver circulates, but it is received by weight, the standard being gold.

Dr. Duménil, the Health Officer of Detroit, says there has been a remarkable increase of pneumonia and consumption in that city. He attributes it to the rigorous climate which has grown greatly worse in the last fifty years. And he attributes the change in the climate to the cutting down of the forests in the state. He is of the opinion that of the forests that the soil may be remedied.

Dr. Hamlin, of Washington City, says there is but one opinion in regard to Mrs. Cleveland—"Her beauty, simplicity, cordiality and unaffected kindness are universally known. She will not leave an enemy, not even an unfriended rival. She will rank with Dolly Madison and Elizabeth Cady Stanton as the standard being gold."

Dr. Joseph Lester, who may be called the father of modern antiseptics, was made a baronet, and afterwards made a peer in honor of the great Victoria. He was a Quaker. He is now Lord Kinnear, but he has no children and the title will lapse at his death. King Humbert has given the "Grand Cross" to Dr. Behring as a reward for his discovery of the antitoxin of diphtheria.

The statistics of the Church of England have been published. There are 13,698 preachers and 1,840,371 members. The Nonconformists have now more members than has the established church. Five hundred and sixty-three thousand infants were sprinkled, an increase over the previous year. The church is supported in great part by taxes, but the voluntary contributions for various purposes amount to a body which is another proof that much money ought to be ashamed to tax other people for its support.

The warning sent out by the Smithsonian Institute that all the birds in the country except the English sparrow and the barnyard fowls would soon be exterminated if something is not speedily done, has attracted attention. It made no impression upon those who must follow the fashion of wearing feathers, so matter what the consequences, but it has aroused the lawmakers, and bills have been introduced into several legislatures to forbid the killing of song and insectivorous birds.

In France there is a protective tariff, but many of its provisions are left to the discretion of the Executive. The French Government, in view of the increased tariff proposed upon French goods, has raised the tariff on pork from the United States 50 per cent. It was this done against all the nations, it would make little difference to our farmers, as the added expense would come on the French consumers. But it is a discrimination against the United States.

The Consul General of the United States at Honolulu has just struck a telling blow at the scheme to annex the Sandwich Islands. McKelvey showed in his inaugural address would meet with as scant favor at his hands as a Cleveland's. The Consul General has taken a census and finds the total population of Hawaii 109,000. Of these 31,019 are Hawaiians, 40,719 are Portuguese, 18,192 are French, and the remainder mostly half breeds. Few will be in favor of annexing that motley crew, even to please the handful of men who have seized the government of the country.

The President and nearly all of the Faculty of Yale have signed a protest against the provision in the tariff bill which taxes the things they wish to use. As they were nearly all Democrats, especially believing in tariff for revenue only, and yet voted for Mr. McKinley, knowing his views in regard to the tariff, it is not likely Congress will pay any attention to them. Had Mr. McKinley and the Republicans, instead of being open and candid as to their true intentions about their tariff intentions, more sympathy would be felt for their view.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. In advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CAMP. Bro. S. A. Camp was born Oct. 30, 1833; died at his home near Hobit, Ky., March 8, 1897. He was a faithful member of the Western Baptist church for many years which will, with his pastor, sadly miss him. He left wife, children and a host of friends to mourn his departure. May God comfort them. E. W. COAKLEY, Whitesville, Ky.

TAYLOR. The Hon. and Rev. J. S. Taylor was born in Shelby county, Ky., Sept. 24, 1821; died March 2, 1897. He was married to Miss Nannie Phillips Jan 12, 1847, with whom he lived over forty years; see and to Mrs. Susan Taylor Feb 11, 1866. He professed religion when young at Bethel Run church (Ohio county) by whom he was licensed to preach. He was ordained by Whitesville church May 30, 1856. He also was elected to the Legislature by Ohio county in 1870, which position he filled acceptably. He served the Davies County Association quite a while as missionary and led many to Christ, and as a pastor he was quite successful. He was a good man, loved by those who knew him, and a liberal contributor to every good cause. J. N. JANNAGIN, Pastor at Zion, Heaver Dam, Ky.

MILLER. On last Sunday we buried Mrs. Eudocia Miller, one of the purest spirits of earth. She joined Shawnee Run Baptist church, Mercer county, Ky., in 1857, and in 1865 changed her membership to the First Baptist church, Lexington, Ky. She was nearly seventy-five years old when she died, and for many years had been a close reader of the Western Recorder. She survived her husband, Isaac Miller, about eight months. He was an invalid for five years, and during the time she waited upon him day and night with a devotion and faithfulness which was beautiful. Her pastor loses a devoted friend, and he, with a loving family, mourns her loss. W. H. F., March 18, 1897.

MOORE. Died March 10, 1897, at 1:06 P. M., of pneumonia, in the 64th year of his life. Bro. Harry Moore, son of T. J. Moore and son-in-law of Caleb and Eliza Bro. Moore, was a brother professed religion and was baptized by the pastor into the fellowship of Hillsboro church, Henry county, about twenty-six years ago. He was a good man, just and faithful in all the relations of life and church. He leaves a wife and five little children to mourn his absence from them and the body. His body was laid away in the family graveyard to rest till the trumpet of God shall sound. The funeral services were conducted at the homestead by the pastor in connection with Bro. J. M. Eaton in the presence of a large number of neighbors and friends on the 11th inst. Peace be to his ashes. W. W. FORK, March 18, 1897.

REDFORD. On the 23d of January, 1897, the death angel entered the home of Dr. Hackney, Oakland, Ky., and bore away their only daughter, Lalah, wife of L. Redford. Mrs. Redford was in her 27th year. She had been a member of Friendship church from childhood, so no one who witnessed her life failed to notice through her long suffering and her triumphant departure could question her hope. She was ready to go, and requested her heart-broken husband and sorrowing relatives to meet her in heaven. Among those who mourn her loss are her aged grandparents, Rev. J. Jordan and wife. Our sympathies linger with the bereft family. J. H. BERTON, Smith's Grove, Ky.

RESOLUTIONS OF RESPECT. Whereas, on the 16th day of January, 1897, God called to eternal rest our beloved Brother J. W. Cobb, therefore be it Resolved 1st, That in his death, lacking as it is from a human standpoint, the church has sustained a great loss, since he was an earnest and faithful worker in all his duties. Resolved 2d, That his wife has lost a kind, loving and affectionate companion, the challenge and a faithful father, the neighborhood a good citizen and neighbor. Resolved 3d, That we extend our sympathy to his sorrowing family in this hour of their deep and bitter grief, and that we commend them to God who doeth all things well. Resolved 4th, That we designate Bro. J. Knox Church, B. W. PUCKETT, Clerk. Powder Mills, Ky.

RESOLUTIONS OF RESPECT. Whereas, God in his wisdom has removed our beloved brother, Dr. R. J. Spurr, in the fullness of years and in the enjoyment of the well deserved honor and confidence of all who knew him; and Whereas, he has for thirty-two years been a faithful and useful member of the church of Christ at Case Run, giving without measure of his mind and body, with which God had so

THE GREATEST EVANGELIST OF THE AGE

UPLIFTING SONGS

HAS THE FOLLOWING TO SAY OF THE NEW BOOK FOR GOSPEL AND REVIVAL MEETINGS AND SABBATH SCHOOLS. "I do not see how you could get out a book that would cover the ground of Gospel Hymns, any better than you have in 'Uplifting Songs.'"

It is unusually rich in songs for EVERY PHASE of CHRISTIAN WORK, and it is safe to say that a careful examination of both words and music will substantiate the claim that UP TO DATE this new book Has No Rival Worthy of the Name.

It contains 224 pages and is handsomely and durably bound. Price, by mail, Boards, 35 cents; Cloth, 55 cents.

THE JOHN CHURCH COMPANY, CINCINNATI. NEW YORK. CHICAGO.

richly endowed him, in his service and for the best good of the church; therefore be it Resolved, That this church bow to the righteous will of God and praise his holy name for the strong and beautiful life so long given as an example to our members. Resolved 2d, That we deeply sympathize with his family in their bereavement, and as an incentive to our members to emulate his example, these resolutions be recorded in our minutes. Resolved 3d, That a copy of these resolutions be sent to the family, and same to the WESTERN RECORDER.

P. H. THOMSON, W. A. ANKER, R. W. HUGHES, Com.

Consumption Cured. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Croup and Lung Affections, also a positive and radical cure for Nervous Debility and all other Complaints arising from a weak and exhausted system, after having lost his wife and children, he has cured thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NORTON, 520 Powers' Block, Rochester, N. Y.

RATES ACCOUNT SOUTHERN BAPTIST CONVENTION, WILMINGTON, N. C., MAY 7, 1897. I give below rates to Wilmington and return from the following points:

Table with columns for destination (Louisville, Lexington, etc.) and rates. Includes rates for various cities like Louisville, Lexington, Owensboro, etc.

Tickets will be sold on May 2d to 7th inclusive, limited to fifteen days. C. P. ATWORTH, G. P. A.

The following are the rates of fare for the Southern Baptist Convention at Wilmington, N. C., over the lines of the Southern Railway Company, May 6th to 14th; these rates being first-class limited fare for the round-trip.

Table with columns for destination (Mobile, Greenville, Meridian, etc.) and rates. Includes rates for various cities like Mobile, Greenville, Meridian, etc.

HOME SEEKERS' EXCURSIONS. The Union Pacific will have a series of Home Seekers' Excursions to Kansas, Nebraska, Colorado and Utah from Missouri River at greatly reduced rates, April 25th and 30th and May 4th and 18th. For full particulars address Jas. F. Agler, Gen'l Agt., Union Pacific, St. Louis, Mo.

SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for selecting the proper Spectacles and Eye-glasses without charge. New lenses fitted in old frames. G. P. Barbee & Bro., 504 N. Market, Louisville, Ky. This firm is reliable.—Western Recorder.

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked \* daily except Sunday unmarked are daily. Dept. Seventh and river.

Table with columns for LEAVE, No. 20, No. 16, No. 18 and destinations like Louisville, Cincinnati, etc.

Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars Cincinnati to New York without change. Train No. 20 has sleeper to Cincinnati open at 9 pm to receive passengers to St. Louis, SPRINGFIELD and THE WEST.

Table with columns for LEAVE, No. 16, No. 18, No. 44 and destinations like Louisville, Cincinnati, etc.

MISSOURI PACIFIC RAILWAY. The Great Through Car Line From St. Louis to Kansas City. St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and Al Western Points.

Choice of two through car lines to Denver and only line with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore. points. Free Reclining Chair Cars on all Trains.

Iron Mountain Route, The Only Through Pullman Buffet Sleeping Car Line. St. Louis to San Francisco. Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the Southwest.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write R. T. G. Matthews, southern traveling agent, 90 West Main St., Louisville, Ky. R. O. Townsend, general passenger agent, St. Louis, Mo.



Celebrated for its great leavening strength and healthfulness. Assures the food against all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

W. T. Adams, widely known as Oliver Optic, died in Boston, March 27, of fatty degeneration of the heart, in the 67th year of his age. His books for boys have had a very wide circulation.

The Dingley bill tries to propitiate the farmers by putting a tariff on barley, corn, wheat etc. But as \$100,000,000 worth of these farm products were exported last year and only \$1,811,873 imported, the tariff upon them would amount to nothing.

The Legislature is spending its time in balloting for Senators and Congressmen. One candidate has some within two votes of being elected. It is to be hoped some one will be chosen before many more days that the Legislature may turn its attention to other matters.

The Powers have blockaded Crete and have landed some troops, but not enough to preserve order. Gladstone has written an eloquent letter favoring Crete, even if England has the world to fight. Gladstone is much braver when out of office fighting with his tongue than when in office. The world will not forget on account of brave talk now his cowardice which left the noble Gordon to die.

The Powers ought not to side with the infamous Sultan, but Gladstone ignores the fact that if the Powers should side and do nothing Turkey would easily destroy Greece. Therefore if standing between them are really siding with Greece. Meanwhile the world is wondering as to what game Russia is playing, or is she merely bewildered and drifting since the great Lobanoff's hand is no longer at the helm?

The first report that Japan had adopted the gold standard was a mistake. The Government had introduced a bill to that effect in the Diet. It has now passed both houses of the Parliament. After October 1 gold is to be the standard in Japan, and the silver on hand is to be coined in the ratio of 34 to 1.

The French banished the dethroned Queen from Madagascar. Much indignation has been expressed, and the General answers by saying she had entered into a conspiracy against his life. The whole story appears to be a fabrication, because he says the Protestant missionaries are implicated in the plot. There is no truth in this charge.

The London Truth says the Duke of Leeds is to take the Earl of Aberdeen's place as governor-general of Canada. George Osborne, tenth Duke of Leeds, is thirty-five years of age. His wife, married in 1881, is a daughter of the Earl of Durham, and is not a strong-minded woman, for which the Canadians have reason to be thankful.

The articles of the Missouri papers in the East are amusing. They ought to leave attacks upon the tariff bill to those papers which supported Bryan, or Palmer, or Levering, for they knew when urging Mr. McKinley's election just what his views were, and what would be done. Yet they are filled with angry protests. They are complaining at the high tariff oranges and lemons, as nothing should be done to raise the price of fruit upon the poor in the cities. They are making Rome howl with their cries against the tariff on books, philosophical instruments, etc.

There was an earthquake shock in Montreal on March 31 which was severe enough to create alarm, but which did no damage worth mentioning. It was felt in New York and Vermont, though slightly, and there was a jar in Northern Illinois.

There has been a riot of dangerous proportions in Newvid, Rhinish Prussia, in which the mob overpowered the police, who were forced to barricade themselves in the station-house. The mob threw stones at the station-house and cheered for anarchy.

Too Tired to Sleep.

TAKE HORSFORD'S ACID PHOSPHATE. The weariness from brain work and nervous excitement is the most exasperating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

Dr. Henson wrote last month from Chicago to the Watchman: "Perhaps there never was a time in the history of our city, unless shortly after our ever-memorable fire, when so many of our best people were so hardly besetted. They lived on their surplus, then they lived on their working capital, then on their credit, and lastly on their hopes. But 'hope deferred maketh the heart sick,' and a great multitude are sorely heart-ach'd."

The N. Y. Evening Post says that J. Campeche, who died a few days ago in Guadalajara, was 124 years old, according to his own declaration and other testimony. He had copies of the church register at Valladolid, Spain, of his birth on Dec. 12, 1742. He came to Mexico when 24 years old. A man who is eighty-four says that Campeche was an old man when he was a boy.

The coolness of some manufacturers in their demands would freeze alcohol on the warmest summer day. Some of the makers of cottons wished a tariff to be put on these articles. When confronted by the fact that without a tariff they were selling them 20 percent cheaper than the Eng'ish manufacturers, and therefore evidently needed no protection, it came out that if a tariff was put on the ties they could form a "Trust" and put up the prices our cotton planters must pay for the cotton-ties!

The South American republics are having their usual number of disputes with each other and private revolutions. The revolt in Uruguay was broken up again, the leader Larraz having returned from Brazil and defeated the Government forces in two battles. The revolt in Brazil is growing stronger, and in winter battles, and Bolivia and Peru are quarrelling over a boundary line. If only South America had half a dozen Cromwells.

AN EASY WAY TO GET STARTED IN BUSINESS.

I want to tell you how much money I have been making the past month selling a household article for a Pittsburg concern. It is a new dish wash water, and it works just as well. Any child can wash dishes with it and neither crack nor break the dishes, nor put their hands in hot water. I have sold it to my neighbors and it has come to see it. I have made \$20 and during the past two weeks I have cleared \$40. At the same time attended to other duties. When I wrote to Dept. 3 of the Iron City Dish Washer Co., St. Paul, Minn., for a circular telling about the dish washer, they sent me a lot of testimonials from those who are using them, and I know they could make money selling them. If you are looking for something to do I would advise you to get this article. It is a sure thing and they will surely do the same for you. A READER.

19 Waverly Place, NEWARK, N. J., Dec. 25, 1896. THE PISO COMPANY, WATFORD, Pa.

I am glad to volunteer my hearty endorsement of the Piso Cure for Consumption, as we have had the most tangible proof of its efficacy in our own family. My brother-in-law, Mr. Henry H. H. of St. Louis, Mo., has been cured of Bronchial Consumption by the persistent use of Piso's Cure. Five years ago, the diagnosis of two eminent physicians was that under very favorable conditions he could not survive more than six months. The professional prophecy has not been fulfilled up to date, as Mr. H. is still living in excellent health, and attributes his recovery entirely to the curative virtues of Piso's Cure for Consumption. No one who has used it has any kind of complaint used, which renders Mr. H.'s endorsement more emphatic.

Sincerely yours, MR. EDWARD RUSSELL YOUNG.

A TEACHER of Music who studied with the best of German Masters solicits correspondence for summer and Fall engagements. Address YOUNKS this office.

The largest and most complete stove polish factory in the world, recently erected at Passaic, New Jersey, and costing \$100,000 is exclusively devoted to the manufacture of EMERALDINE.

HOME SEEKERS' EXCURSIONS.

To points in Kansas, Nebraska, Indian Territory, etc. Start at 10 o'clock at reduced rates will be on sale March 2nd and 15th. April 6th and 23rd and May 4th and 18th over the Great Wabash Route. Address L. B. McClellan, D. P. A. Louisville, Ky.

PERFECTLY AT HOME.

The irrigated lands of Idaho possess that peculiar qualification which is perfectly adapted to the raising of apples, apricots, peaches, cherries, pears, plums, grapes, prunes, hops, alfalfa, corn and potatoes, which always find a ready market and bring a good price. You can grow all these things in the United States with these commodities.

Consulting Advertising matter on application, J. F. Aglar, G. A. Union Pacific R.R. St. Louis, Mo.

GOING AND COMING OR BOTH.

Christian Endeavorers going to San Francisco to July 1st on the Union Pacific, at least on the westbound trip. You save from 11 to 16 hours time, and see some of the grandest scenery on the American Continent. Tickets are good via Denver and Salt Lake City.

In this day of activity there is great danger, not of doing too much, but of praying too little for so much work. These two—work and prayer, action and contemplation—are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the

other disproportionately. Let us imitate Him who sought the mountain-top as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Lord teach us to work! Lord teach us to pray.—A. Maclaren.

INGERSOLL ANSWERED!

A Convincing Reply to the Great Agnostic's Charge Against Christianity. To be read by every earnest Christian. Postpaid to any address for 10c, each, stamps or silver, 21 per cent. Address C. J. & K. WOODWORTH, Scranton, Pa.

Special to Readers of THE WESTERN RECORDER. Send this "ad" and 10c in stamps and we will mail you 1/4 lb. of any kind of Tea you may select, the best imported. Good Tea and (coffee, 25c per lb. We will send you a free copy of THE GREAT AMERICAN TEA CO. H and H Vasey St., N. Y. P. O. Box 280.

TEAS NEW MUSIC!

BEAUTIFUL SONGS. BY THE POPULAR SONG-WRITER, Mrs. FRANKIE PARKER DAVIS. ANGEL PAUSE I SEE. Price 4c. No one sang on the concert stage so frequent success. LITTLE FOOTSTEPS COME NO MORE. Price 4c. "A perfect gem"—Will S. Hayes. BY THE GRAVE OF HER LOVED. Price 4c. Produced by a leading publisher, house to be "one of the best home songs published for years."

Either of these songs sent postpaid on receipt of price. Address, H. W. DAVIS, Providence, Ky.

Do You Wear A Prince Albert?



We have divided what's left of our stock of Prince Albert Coats and Trenches—fine Clay Worsteds and Tricotis into three lots; and cut the prices thus; all the \$12 and \$15 goods are now offered at \$7; all the \$18 and \$20 goods at \$9, and all the \$22 and \$25 goods at \$12.

Take this as an illustration of the price slaughtering that's going on at this store now. Come or send a quick cash mail order—for CLOTHING, SHOES, HATS or FURNISHINGS, including Ladies' Gloves, Hosiery, Corsets and Underwear.

Kleinmans & Simonson 424 to 434 West Market. GOING OUT OF BUSINESS.

ASSIGNEE'S SALE OF ELEGANT Furniture, Carpets, Pianos, Etc. Still goes on. Hard times does not stop the crowd of buyers who know a good thing when they see it. S.T. MOORE Co. Jefferson St., Through to Green Ave., Bet. Fourth and Fifth LOUISVILLE, KY. Geo. E. Redin, Assignee.

SAVE YOUR TEMPER. Probably no small article among the indispensable of modern life causes more annoyance than a poor pen when writing. Some say they have never yet found a pen to suit them. Our ideal of a pen is one that seems to glide over the paper without effort, and by its own quality makes the writing neater and more legible.

THE MARKETS.

Report for the Week Ending Saturday, March 27, 1897.

Cattle—The market was steady under light receipts and a moderate local demand.

Calves—Prices for calves declined 5c to 10c, as to quality.

Hogs—Prices for hogs to-day were steady to firm. Desirable hogs weighing above 150 lbs brought \$4. The receipts were 3,077 head.

Sheep and Lambs—None were on the market to-day. Prices remain steady.

Extra shipping cattle, 1,400 to 1,600. Light shipping, 1,300 to 1,400 lbs. \$3 25/4 0. Best butchers \$3 75/4 0. Fair to good butchers \$3 75/4 0. Common to medium butchers \$3 25/4 0. Train, rough steers, poor cows \$1 25/4 0. sealwags \$1 25/4 0. Good to extra extra 1,200 to 1,700 lbs. \$3 25/4 0. Common to medium extra \$3 25/4 0. Feeders, 900 to 1,200 lbs. \$3 25/4 0. Stockers \$3 25/4 0.

Bulls..... \$ 25/4 15. Veal calves..... \$ 3 00/4 0. Choice milk cows..... \$ 2 00/4 0. Fair to good milk cows..... \$ 1 50/4 0. HOGS. Choice packing and butchers, 225 to 300 lbs, strictly corn-fed..... \$4.07. Fair to good packing, 180 to 200 lbs..... 4.01. Good to extra light, 190 to 210 lbs..... 4.20. Fat hogs, 180 to 190 lbs..... \$ 75/4 50. Fat sows, 100 to 120 lbs..... \$ 40/4 48. Roughs, 150 to 400 lbs..... \$ 30/4 30.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 27, 1897.

SALES, WITH COMPARISONS. Following were the sales for the week and year to March 27, with comparisons:

Table with columns: Year, Week, Year. Data for 1897, 1896, 1895, 1894. Total new crop sold to date: 47,789. Sold to date in 1896: 45,878. New crop sold to date, orig. inspec'n: 41,083. Sold to date in 1895, orig. inspec'n: 41,718. Sold to date in 1894, orig. inspec'n: 47,044.

Percentage of rejections to new sales, '96..... 24. Percentage of rejections to new sales, '97..... 24. Rejections since Jan. 1 to date..... 15,328. Rejections same date in 1896..... 15,408. Receipts this week..... 2,666. Receipts same time in 1896..... 1,859. Receipts same time in 1895..... 2,587. Receipts since Jan. 1 to date..... 35,282. Receipts same time in 1896..... 35,282. Receipts same time in 1895..... 35,863. Receipts same time in 1894..... 35,863. Receipts same time in 1893..... 35,863.